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Introductory Remarks.

An eventful year has come to a close, and a new one has commenced, the character of which is still veiled in obscurity. It is right that we should pause for a moment, to meditate upon the lessons which the past may impart to us for our guidance in the unknown future.

The outbreak of the Indian rebellion is pre-eminently fitted to rebuke our self-conceit and our security. It shows that human sagacity is unable to prognosticate all important events. Although we find it easy now to point out some of the causes which have produced the fearful result, yet the first manifestation of it took all by surprise. It is therefore our wisdom, humbly to acknowledge our short-sightedness, and whilst availing ourselves to the utmost extent of the limited foresight which we possess, to own also our dependence upon Him who reigneth in heaven and on earth; and by seeking to be at peace with Him, through faith in the Lord Jesus Christ, to provide for the safety of our immortal souls.

The Indian rebellion throws a strong light upon one of the attributes of God, which the pride of unregenerate man is ever prone to doubt or to blame. Nothing can be clearer than this, that is the duty of Government (as the minister of God, who not in vain beareth the sword) to inflict stern retributive justice*

* There is a vast difference between *retributive justice* and *revenge*. The exercise of the latter by private individuals (in all cases where it is not ab-

upon the rebels and their accomplices. Every one feels that it would be culpable weakness to manifest leniency towards them. It would endanger the existence of the state, and prove destructive to the welfare of the innocent. But even if leniency could be shown to be free from these fatal consequences, it would still be condemned by the voice of conscience, which instinctively demands the exercise of retributive justice. Government would forfeit its very character as a Government, if it should be guilty of remissness.[1] But is it not a fact that these principles, which are now so universally acknowledged as correct in reference to this rebellion, are by very many thought to be inapplicable to the moral government of the universe? Are there not many who look upon God as a good-natured Ruler, who will be weak enough to pardon rebellion, if sinners impose upon Him by a few tears, or a few words of self-condemnation prompted by the fear of his power? Is not the impression very prevalent, that a small measure of penitence will induce Him to forgive all opposition to His authority and contempt for His law?

We look back upon the past year with feelings of sadness. Many homes have been made desolate, many hearts filled with sorrow. Who can enumerate the sufferings and losses which have been endured! Who can describe the fears and anxieties and disappointments which have been experienced! Who can adequately estimate the retrogression which has taken place, or the difficulties which will have to be surmounted, in order to remedy it! How many long years will it take to restore something like a good feeling between Europeans and Natives!

Nevertheless, even the past supplies us with many grounds for gratitude, and we look to the future with some degree of hope. Many have been preserved from danger, nay in the midst of danger, by the manifest interposition of divine Providence. Many, whose full worth was unknown, have developed qualities which command admiration and re-animate hope. Several Chris-

[1] solutely required by the natural instinct of self-preservation) is prohibited in the New Testament, just as clearly as the duty of exercising retributive justice is acknowledged to be the prerogative of God, and the legitimate work of Government, as the minister of God.

tian men and women have been permitted by God to distinguish themselves in a way, which cannot fail to redound to the glory of their Master. Alas! that the foremost amongst them—a LAWRENCE and a HAVELOCK—should have been taken away! And yet, who would envy them the repose which they now enjoy or the safety from temptation which has been bestowed upon them? Others, however, remain; among whom it may suffice to name one, INGLIS, the defender of Lucknow. After such examples, iniquity will be compelled to shut her mouth, and to cease reviling the servants of Christ, as men unfit for the struggles of practical life.

We also feel thankful for the past, on account of the light which it throws upon the respective tendencies of Christianity, and of Hinduism and Muhammadanism. A lesson has been taught us on this subject, which the present generation is not likely to forget, and which, however important, men were extremely reluctant to learn. We do not feel at liberty to enlarge, and therefore leave it to our readers to meditate upon the topic which we have suggested. It is full of hope for the future. Unless we are greatly mistaken, the lesson will be useful to Government, to Hindus and Muhammadans, to Native Christians, to all India;—nay, we trust, to the whole civilized world. Entertaining the hope (as we do) that the rebellion will ultimately be suppressed, and that in due time the blessings of peace and order and security will return to a land, where formerly they were not adequately valued and improved,—we fully believe that the fearful storm which is passing over us, will be found highly beneficial in its final results.

We feel thankful for the past, and hopeful for the future, because India has become the subject of extensive intercession. Who can tell, but this may be the chief design which God had in view, when he permitted the rebellion to take place,—*to make his people pray for India?* Formerly they were remiss in this duty; the goodness of God failed to prompt them to its discharge: He, therefore, may have seen fit *to make them attend to it.* And whether this idea be correct or not, there can be little

doubt that on earth more fervent and believing prayer has been offered up for India during the last seven months, than was presented for it before, from the creation of the world. And can it be possible that God should cause His children to pray in vain? Is not this very fact, that he has given such an extraordinary stimulus to their intercession, a sure pledge that He will shower down upon this land the richest blessings of His grace? Only it is important that we should not relax, but continue to pray. Even the unjust judge was constrained to yield to the persevering importunity of a poor widow, and shall not the righteous Judge of all the earth hear the supplications of his people, who cry unto him day and night?

On entering upon a new year, we feel bound to express our gratitude to the friends who have aided us by their contributions, and to request a continuance of their kind assistance, in order that the Magazine may continue the medium of a useful interchange of thoughts, and a storehouse of valuable information. We would also request our readers, kindly to secure to us an increase of subscribers. We trust that, with all its defects, it frequently contains articles, whether original or selected, which are of permanent interest; and those who write for it, would be greatly encouraged, if the number of readers could be multiplied.

J. W.

I.—*The Rev.* GOPINATH NUNDY'S *Narrative of his Escape from Futtehpore and providential Rescue at Allahabad.*

The following narrative forms the concluding portion of an Address delivered at the Monthly Missionary Prayer Meeting, December 7th, by the Rev. Gopinath Nundy. Among the various motives which induce us to insert it, we may mention one, the hope that it will convince some, who are reluctant to believe, of the genuineness of that Christianity which evangelical Missionaries have sought to plant in India.—EDS. *C. C. O.*

Futtehpore is situated seventy-eight miles above Allahabad. The Mission there is a branch of the Allahabad Mission. In March, 1853, I was sent from Futtehgurh, where I had laboured (from the commencement of the Mission) for sixteen years, to take charge of Futtehpore. From that time up to the day of our escape, which took place a few days before the mutiny actually broke out, we have had many marks of our Heavenly Father's love. He blessed and prospered our feeble efforts, and crowned our labours with some success. We had an English school in the town for heathen boys, and another for girls, besides three vernacular schools in three villages about eight or ten miles from the station. The prisoners in the jail were also daily instructed in Christianity and general knowledge by a Christian teacher, and every Sabbath morning the gospel was preached by me. This privilege was granted by our pious magistrate, but no compulsion was ever used. Preaching in the bazar and the neighbouring villages was carried on more or less every day; and in the cold season, for three months, the catechists and myself used to go into the interior, to proclaim the gospel news and to distribute books. The towns-people, especially the Muhammadans, often raised objections, as at other places; but the villagers heard the gospel with greater readiness and attention; often our catechists were detained for some time, and often they were fed by them. We had built a small neat bungalow chapel in the Mission premises, where the few European residents, though they were of different denominations, together with the native Christians, met every Sabbath for divine worship. The judge and the magistrate, as well as other gentlemen, took a deep interest in the Mission, and helped us with their prayers, good advice and pecuniary aid. When the number of native converts began to increase, six of them, at the suggestion of the late Honorable Mr. Colvin, became small farmers, taking some land at the usual rate of revenue from zemindars, on their own responsibility; and I am happy to say, they were doing well. Every thing looked encouraging and flourishing, when this unexpected Mutiny, like the sudden blast of a hurricane, broke up all. The Deputy Collector, Hikmutulla Khan, about whom you have read so much in the newspapers,

and who betrayed our pious judge, Mr. Tucker, bore a strong animosity against the Mission. Futtehpore being a small place, every conversion we had was known to every individual in the town; and the Muhammadans, instigated by the Deputy Collector, tried several times to injure our work, but were unsuccessful. Once, when the Government order came for all the Putwarees (village record-keepers) to be instructed in Nagri-Hindui, he tried his best to stop their being taught in our school, but failed; and I am happy to say, upwards of three hundred grown up men not only read the gospel and attended prayers, but each of them was furnished with a copy of the New Testament to carry home. In this way we circulated the gospel news, through these men, in the whole district. Another time, when the baptism of six individuals took place, the Muhammadans, like the Jews of old, said amongst themselves, What are we doing? at this rate the whole of Futtehpore will soon become Christians. They contrived a plan which they felt quite sure would end in breaking up the Mission; but He, whose work we were doing, protected it. They gave out that my catechists, with my permission, took carts full of pigs' and cows' bones, and threw them into all the wells of the town. This was noised abroad not only in the town, but also in the villages around. Some of the office people brought the report to the notice of our good magistrate; but he laughed at them, and told them that the Christian religion did not permit us to force any one to embrace it, and that no Christian Padri could be guilty of such a crime. Their scheme therefore proved a complete failure.

Knowing the determined hatred of the Muhammadans, and that they would not leave any thing untried to thwart our plans and to stop the progress of Christianity, we felt much alarmed when we heard that the regiments at Meerut and Delhi had broken out into open rebellion. We did not leave the Mission immediately, but remained till the 24th of May, when we were advised by our magistrate to remove our females into some safer place, as the English residents had sent off their ladies to Allahabad for shelter. I took all the Christian women and started for Allahabad, where we arrived on the morning of the 27th. We found the place was no safer than Futtehpore. Several of the ladies and gentlemen had taken shelter in the Fort. Our Missionary brethren with their families had also gone there. We received an offer to do the same, and accepted it. We slept there three nights, but afterwards, thinking the Fort was not safe, as it was guarded by Seiks, and a company of the 6th N. I., we came out and lived in the Rev. Mr. Owen's house, on the banks of the Jumna, about three miles from the Fort, where we thought we should have a better chance of escape. The Christian women,

who accompanied me, after remaining some six or seven days, went back to their husbands at Futtehpore. On the evening of the 6th June, when the 6th N. I. mutinied, we saw (though at a great distance) the flames of the burning houses, and heard the harrowing cries of the sufferers, which alarmed us not a little. In our state of terror we knew not what measures to adopt in order to save our lives. At last, when we saw the danger was near, about two in the morning, we left Allahabad, and took a boat to go to the opposite bank of the Jumna. We arrived at day-break, and took the road to Mirzapore on foot. In the evening we reached a village about fourteen miles off, partly on foot and partly on a hackery—but not without very great difficulty; for our lives were often exposed to the mercy of armed villagers, but our gracious Heavenly Father saved us from their wicked hands. Here we took shelter in a Bráhman's house, who professed to be a friend, but through the whole night sought for an opportunity to kill us. Being apprised of his wicked intention, we kept awake, without any sleep. Early next morning, when we were ready to resume our journey, we found the hackery which brought us, had disappeared. The driver had received his full hire for Mirzapore. Our host, affecting great sympathy, (as his wicked design of murdering and taking every thing we had, was not yet accomplished) begged us to remain another day, when he promised to procure a hackery. As we were tired, and our feet swollen, we were obliged to comply with his wishes. In the middle of the day, while sitting in his house, we witnessed such cruelty and barbarity as eye has seldom seen, or ear heard, or tongue attempted to describe, perpetrated by the inhabitants of the village on the public road; and the same was no doubt done in other villages. Amongst many others, I will mention one case. A syce (groom)—not a Christian, but a Hindu, a chamar by caste—with his wife and only child, a babe one year old, was returning home from Cawnpore to Mirzapore. He was caught by the villagers, and stripped of every thing he had; —when the villains came to strip the woman of her clothes, she begged hard not to take her under garment, but they, without any mercy or humanity, snatched the baby, a stout healthy child, from her arms, and holding it by its two little legs, dashed out its brains upon a stone. Seeing this act of atrocity, our hearts were chilled within us, and we felt greatly alarmed, as we had a baby of about the same age. We passed the remainder of the day in heaviness of heart, but trusting in our God, and thinking how to get out of their hands. The night approached, and it was an awful night to us. We saw our host bring out his swords and clean them before our eyes. I asked him what he brought them out for. His answer was, should any of the vil-

lagers attack us, he would defend and fight for us. His plan, as we discovered, was to murder us in cold blood, when we were asleep, that thereby he might obtain possession of all that we had. We passed a most miserable night, expecting every moment to have our heads cut off, but our ever blessed Father assured us, that our lives should not be injured, only our property taken away. We kept up the whole night praying and singing praises to God, and did not even lie down for a moment. The Bráhman too did not sleep, but continued watching for the moment when we should fall asleep, that he might execute his wicked design, but he was unsuccessful. When the morning light began to be visible, we prepared to start, not for Mirzapore, as the road was unknown and hazardous, but back to Allahabad, of course on foot; but before we left, I told Mrs. Nundy to give up every thing, knowing well that we should be attacked. We left the Bráhman's roof, and the moment we came out, a crowd of men, our host among the number, fell upon us. We gave up every thing, even the very clothes on our bodies: they did not leave us the single Bible we had; our shoes were also taken; in mine I had hid a rupee and a few pice. While they were engaged in dividing the booty amongst themselves, each one tried to secure the lion's share to himself, in doing which many were no doubt killed and wounded. We made our escape, running as fast as we could. After proceeding about a mile, we looked back, and saw a number of villains pursuing, evidently with a view to kill us, but we ran, and came within the boundary of another village. The villains seeing us gone beyond the limits of their village, turned back. We went up to a well, and the people gave us water to drink. We then came to a potter's house, and begged him to give us a ghurra, which he did. I filled it with water, that we might have a supply; for water in that part of the country, especially in the months of May and June, is very scarce, and only found in deep wells. We travelled till 9 A. M., when both ourselves, and our dear children, (two of them six years, and the baby one year old,) felt fatigued and tired, and sat down under the shade of a tree. The poor children cried most bitterly from hunger, but we had nothing to give them. We laid our petition before that God, who fed his people, the Jews, with manna in the wilderness; and indeed He heard our prayer. We saw from a distance a marriage procession coming towards us; I went up to them and they gave us five pice; which enabled me to buy suttoo* and goor;† with this we fed the children and resumed our journey. We travelled till 11 A. M., when we found

* Flour made of gram, a legume much used in India for feeding cattle.
† Treacle.

that our three children, having been struck by the sun, were on the point of death; for the sun was very powerful, and the hot wind blew most fearfully.. If there be any here present, who have lived in the Upper Provinces, they can well sympathize with us. Seeing no village near, (and indeed if there had been any, we should not have gone to it, for fear of losing our lives,) we took shelter under a bridge, and having gathered some sand, made our poor children lie down. But they seemed dying, and we had no medicine to give them. We raised our hearts in prayer to our great Physician, who is always more ready to hear than we are to apply to Him. He heard our supplications. We saw a small green mangoe hanging on a tree, though the season was nearly over. I brought it down, and having procured a little fire from a gang of robbers who were proceeding to Allahabad to plunder, I roasted it and made some sherbet, and gave it to the children to drink. People of the poorer classes, when struck by the sun, always administer this as a medicine. It acted like a charm, and revived the children. From inability to proceed any further, we made up our minds to remain there till next morning; but towards sunset the zemindar of the nearest village, a Hindu by caste, came, with the assurance that no injury should be done to us, took us to his house, and comfortably kept us through the night, supplying all our urgent wants. We partook of his hospitality, and slept very soundly, as we had been deprived of rest for three days and three nights.

Early on the following morning we left our kind host's house, and started for Allahabad, which was only three miles off. We arrived at the ghaut about 9 A. M. and while crossing the river Jumna, we saw with heart-felt sorrow, that the Mission Bungalow was burnt to ashes, and the beautiful church totally disfigured. On our arrival, swarms of Muhammadans fell upon us; but our gracious Father again saved us, by raising up a friend from amongst the foes. This was a goldsmith, a Hindu by caste, who took us into his house, and kept us safe through the day. At sunset, when we left his protection, we fell into the hands of some other Muhammadans, who were roaming about like ferocious animals, thirsting after blood. When we saw there was no way to escape, and the villains ready to kill us, we begged them hard to take us to their head, the Maulavie, who for some days usurped the supreme authority there. With great difficulty we induced them to comply with our wishes. When we were brought before him, we found him seated on a chair, surrounded by men with drawn swords. We made our salams; upon which he ordered us to sit down, and put the following questions. *Q.* Who are you? *A.* Christians. *Q.* What place do you come from? *A.* Futtehpore. *Q.* What was your occu-

pation? *A.* Preaching and teaching the Christian religion. *Q.* Are you a padri? *A.* Yes, Sir. *Q.* Was it not you, who used to go about reading and distributing tracts in the streets and villages? *A.* Yes, Sir; It was I and my catechists. *Q.* How many Christians have you made? *A.* I did not make any Christian; for no human being can change the heart of another; but God, through my instrumentality, brought to the belief of his true religion about a couple of dozens. On this the man exclaimed, in a great rage, and said, Tobah! tobah!* what downright blasphemy! God never makes any one a Christian, but you Kafirs pervert the people. He always makes people Musalmáns; for the religion which we follow is the only true one. *Q.* How many Muhammadans have you perverted to your religion? A. I have not perverted any one, but by the grace of God, ten were turned from darkness to the glorious light of the Gospel. Hearing this, the man's countenance became as red as a poker, and he exclaimed, You are a great haramzadah,† you have renounced your forefathers' faith and become a child of Shuytan, and now use your every effort, to bring others into the same road of destruction. You deserve a cruel death: your nose, ears and hands should be cut off at different times, so as to make your sufferings continue for some time; and your children ought to be taken into slavery. Upon this Mrs. Nundy, folding her hands, said to the Maulavie, You will confer a very great favour by ordering us all to be killed at once, and not to be tortured by a lingering death. After keeping silent for a while, he exclaimed, Savan Allah, you appear to be a respectable man: I pity you and your family, and, as a friend, I advise you to become Muhammadans: by doing so you will not only save your lives, but will be raised to a high rank. My answer was, We prefer death to any inducement you can hold out. The man then appealed to my wife and asked her, what she would do? Her answer was, thank God, as firm as mine; she said, she was ready to submit to any punishment he could inflict, but she would not renounce her faith. The Maulavie then asked, if I had read the Korán? My answer was, Yes, Sir. He then said, You could not have read it with a view to be profited, but simply to pick out passages in order to argue with Muhammadans. Moreover he said, I will allow you three days to consider, and then I will send for you and read a portion of the Koran to you. If you believe and become Muhammadans, well and good; but if not, your noses shall be cut off. We again begged and said to him, that what he intended to do had better be done at once, for as long as God continued His grace, we would never change our faith. He then ordered his men to take us into custody. While on the way to the prison, I raised my heart in praise and adoration to

* Repent. † Equivalent to, "a d—d rascal."

the Lord Jesus, for giving us grace to stand firm and to acknowledge Him before the world. When we reached the place of our imprisonment, which was a part of the Serai where travellers put up for the night, and where his soldiers were quartered, we found a European family and some Native Christians. We felt extremely sorry, seeing them in the same difficulty with ourselves. After conversing and relating each other's distress, I asked them to join us in prayer, to which they readily consented. While we knelt down and prayed, one of the guards came, and, giving me a kick on the back, ordered me either to pray after the Muhammadan form, or to hold my tongue. The next day, Ensign Cheek, an officer of the late 6th N. I. was brought in as a prisoner. He was so severely wounded, that he was hardly able to stand on his legs, but was on the point of fainting. I made some gruel of the suttoo and goor, which we brought with us and some of which was still left, and gave him to drink, also a pot full of water. Drinking this, he felt refreshed and opened his eyes. Seeing me a fellow-prisoner and a minister of the Gospel, he related the history of his sufferings, and asked me, if I escaped safe, to write to his mother in England and to his aunt at Bancoorah, which I have since done.* As the poor man was unable to lie down on the bare hard ground, for that was all allotted to us, I begged the Darogah to give him a charpoy.† With great difficulty he consented to supply one, and that was a broken one. Finding me so kindly disposed to poor Cheek, the Darogah‡ fastened my feet in the stocks, and thus caused a separation not only from him, but also from my poor family. While this was going on, a large body of armed men fell upon me, holding forth the promise of immediate release, if I became a Muhammadan. At that time Ensign Cheek cried with a loud voice, and said, "Padri, Padri, be firm, do not give way." My poor wife, not willing to be separated, was dragged away by her hair and received a severe wound in her forehead. The third day, the day appointed for our final execution now came, and we expected every moment to be sent for, to finish our earthly course, but the Maulavie did not do so. Every ten or fifteen minutes, some one of his people would come and try to convert us, threatening in case of refusal to cut off our noses. It appeared that the cutting off of noses was a favorite pastime with them.

* Ensign Cheek had arrived from England only a few weeks or rather days before, and had paid a brief visit to his worthy relatives at Bancoorah, near Burdwan, whilst going up to join his regiment.

† A very primitive low bedstead,—consisting of four feet (chári pái), connected by four vertical pieces of wood. The bed is formed of interlaced string.

‡ Corresponding to the English "constable."

On the sixth day, the Maulavie himself came over into the prison, and enquired where the Padri prisoner was. When I was pointed out, he asked me, if I were comfortable. My answer was, How can I be comfortable, whilst my feet are fastened in the stocks? however, I am not sorry, because such has been the will of my Heavenly Father. I then asked him, how he could be so cruel as not to allow a drop of milk to a poor innocent baby? for our little one lived principally upon water those six days. The same day, the European and Seikh soldiers came out under Major Brazyer, and after a desperate fight, completely routed the enemy. Several dead and wounded were brought where we were, as that was his head-quarter. The sight of these convinced us that the enemies would take to their heels. They gradually began to disperse, and by the following morning not one remained. We then broke the stocks, liberated ourselves, and came into the Fort to our friends, who were rejoiced to see us once more in the land of the living. Ensign Cheek died the same day, after reaching the Fort. His wounds were so severe and so numerous, that it was a wonder how he lived so many days, without any food or even a sufficient quantity of water to quench his burning thirst. It must be a great consolation to his friends to hear that he died in the fort and received Christian burial. I had not sufficient conversation with him to know the real state of his mind; but the few words he expressed, at the time when the villains fastened my feet in the stocks, lead me to believe that he died a Christian, and is now in the enjoyment of everlasting rest in heaven.

The saving of our unprofitable lives, I may say, is a perfect miracle; for it was not once or twice, but no less than ten times that our lives were exposed to imminent danger; but our gracious Heavenly Father not only saved us, but gave us grace to stand firm, and to make a public profession of our faith before the enemy. Thanks, thanks be to His great name.

The same day, a Government Steamer was starting for Calcutta, and we took our passage in it, and arrived here on the 9th of July. Our thanks are due to Government for giving us a free passage.

Before concluding, I ought to observe that our trials were, in part, shared by some other native Christians; but they separated and went off in another direction, before we fell into the hands of the Muhammadans.

II.—*Biographical Notice of the late Rev.* Thomas Hunter, *of the Church of Scotland Mission, Sealkote.*

From the "Home and Foreign Record" of the Church of Scotland, for October.

From a notice of Mr. Hunter which appeared in the *Aberdeen Journal* of September 9th, we learn that he was born in Aberdeen on the 4th of December, 1827, being the fourth son of Mr. John M. Hunter, Clerk of Inland Revenue in that city. As stated in this notice, "he received the rudiments of an English education under the late Mr. Meston, and was afterwards a pupil in the Grammar School during the Rectorship of the lamented Dr. Melvin. He attended the classes of Arts at King's College, of which he became a graduate, and subsequently studied theology at the Old Town Divinity Hall. While there, he was for some time a teacher in the Gymnasium of the Rev. Mr. Anderson, of whom and Mrs. Anderson he ever retained a grateful remembrance." Having an elder brother a missionary at Nagpoor, in Central India, in connexion with the Free Church, his thoughts were frequently directed to the spiritual necessities of our Eastern Empire; and the impressions thus naturally awakened were deepened by interviews which he enjoyed with two distinguished missionaries, the Rev. Dr. Duff and the late Rev. Robert Nisbet, during their last visits to Scotland.

Having completed the second year of his attendance at the Divinity Hall, Mr. Hunter, in May 1854, offered his services to the Foreign Mission Committee. A letter from a distinguished minister, expressing a very favourable opinion of his Christian character, piety, and zeal, had been previously laid before the Committee; and it was resolved that, on his qualifications having been fully ascertained, the requisite steps should be taken to secure his services for the Mission. Very ample and warm attestations in his favour were received from the professors under whom he had studied, and to whom he was intimately known. And it was agreed that all necessary arrangements ought to be made for the completion of his studies, so that he might, as speedily as possible, be licensed as a preacher. The General Assembly in 1855 authorised the Presbytery of Edinburgh to take Mr. Hunter on trial, with a view to his license and ordination as a missionary to the Punjab; and the preliminary steps having been taken, his ordination and designation as a missionary of the Church of Scotland in India took place in St. Andrew's Church, Edinburgh, on 19th July 1855,—the Rev. Dr. Grant of St. Mary's having preached and presided, and the Rev. Dr. Macfarlane, Convener of the General Assembly's Committee on Foreign Missions, having delivered an address, which appeared in the *Missionary Record* of September 1855. "The same evening," according to the notice in the *Aberdeen Journal*, "he was married to Miss Jane Scott, daughter of the late James Scott, Esq., Edinburgh—a young lady connected with Dr. Glover's congregation, and whose attention had been early turned to missionary work." Having

sailed for India on the 25th of August, Mr. and Mrs. Hunter arrived at Bombay, after a prosperous though somewhat tedious voyage by the Cape, towards the close of the year. Such had been Mr. Hunter's zealous labours for the spiritual welfare of the crew and passengers, that they presented him on his arrival with a testimonial of the estimation in which they held his valuable services.

It is stated in the Report given in to the General Assembly in May 1856, that, immediately on his arrival, he addressed himself to the duties to which he was called, labouring with the utmost assiduity, and doing all that could be done to promote the interests of the Mission. His zeal and energy were fully appreciated, but as the amount of duty devolving on him was much more than the Committee anticipated, it was resolved that Mr. Sheriff from Madras should be associated with him in his labours. Still, neither the Committee nor Mr. Hunter lost sight of his original destination to the Punjab—as is made evident from the Report referred to, and the letter from Mr. Hunter containing extract of a communication from Major Shortrede. Along with Mr. Sheriff, who had reached Bombay on the 8th of May, he continued to labour in the Institution. Writing on the 12th of May, he says, "The work is surely progressing," and adds, "While I remain in this part of India, it is my endeavour to work as if it were my ultimate sphere of labour, yet I would respectfully suggest the desirableness of my speedy occupancy of the Punjab." In a letter printed in the *Missionary Record* for October 1856, Mr. Hunter has given a very interesting account of the baptism of Nusroolah, a Syed Mohammedan of Upper Scinde. In his next letter he writes, "It is my pleasing duty in this letter as in last, to announce a baptism. The young man Nusroolah, of whom I wrote last month, was a pupil in the class of Mahomet Ismael. On the 28th of July it was given me to baptise the *pupil*, on the 21st of August the *teacher* also." He adds in this letter, "God willing, I propose commencing my journey in the end of October, so as if possible to arrive before the 1st of January 1857." His first letter from Sealcote is dated the 24th of January 1857, and was printed in the *Missionary Record* for April of this year. He and Mrs. Hunter with their infant son were accompanied by Mahomet Ismael, the teacher whose baptism in August 1856 he had recorded. They had various discouragements during their journey, and were also tried by bad health, but they reached Sealcote about three months after leaving Bombay, having travelled no less than 1774 miles. On the 28th of February he gives an account of the varied labours in which he was engaged. This letter appeared in the *Missionary Record* for June. Extracts from the last communication addressed by him to the Convener, are printed in the Record for this month, and shew the difficulties of his position during the month of June, when his duties were so painfully interrupted.

It will be seen from his letter, that Mr. and Mrs. Hunter had not followed the general example, and taken refuge in the Fort at Lahore, and that they still entertained the hope of being able to

continue at their post. These hopes have been most painfully disappointed. On the 9th of July, the 46th Regiment B. N. I., and the 9th I. C., stationed at Sealcote, rose in mutiny. Then, it would appear, all the Europeans endeavoured to make their way to the Fort. In the words of the notice already referred to: "Seven were unsuccessful in reaching it, three of whom were Mr. Hunter, his wife, and their infant son." By the most definite accounts that have yet reached this country, it appears that some officers who were proceeding to the Fort under the protection of thirty mounted police had the kindness to call at the Mission-house, to give the inmates the benefit of their armed escort, but one of them, writing to the *Times*, says, "Mr. Hunter and his family had gone on some time before, and had been all murdered on the road. It seemed to have been no part of the Sealcote mutineer's plan to massacre ladies and children, but perhaps Mrs. Hunter had offended the fanatic Mohammedans by establishing a small female school, a crime in their eyes deserving death." A lady, writing from the Fort, Sealcote, on 12th July, mentions that she and her husband got into the quarter-guard. "We had not been long there," she says, "when a horse was brought wounded, and the servant said it belonged to Mr. Hunter, the missionary, and that he, his wife, and child, had been killed in their carriage, and were lying dead on the roadside." More minute details of this most distressing termination of their labours may never be received.

At an early period the eminently Christian character both of Mr. and Mrs. Hunter had been clearly shewn. He laboured with much faithfulness and affection as a district visitor in connexion with a parish in Edinburgh, and impressed most favourably those who had the best opportunity of observing his disinterested services. One who knew him well has said, "Most unquestionably he was no common man; young as he was, he had a martyr's spirit, and soon, indeed, did he obtain the fulfilment of the promise, 'Be thou faithful unto death, and I will give thee a crown of life.' Of this I have no doubt; and as little do I doubt that the gentle spirit who followed him in his journeyings, and shared with him in his sufferings, is now sharing his reward." She, too, had early shewn a missionary spirit. As teacher in the Sabbath-school connected with the same parish and congregation, and latterly also as a district visitor, she laboured for several years with earnest and affectionate fervour; while "the gentleness of her nature, the manifest simplicity of her aim, and the singular modesty which characterised all her movements, rendered her a universal favourite." She had so won the hearts of those who attended her classes, that some of them are known to have eagerly sought information respecting her labours in Sealcote; and all of them received, we cannot doubt, with heavy hearts the melancholy intelligence of her early and cruel death.

Mr. Hunter and his partner were thus devoted to the missionary work. They eagerly sought to be stationed in that field in which they believed that missionary labours were greatly needed; and, in humble dependence on Almighty power, they resolutely determined

to remain even in spite of impending danger. Their conduct exhibits a bright example of Christian zeal and devoted self-sacrifice, and attests in a striking manner the strength of that faith by which they were impelled. They have fallen early, and before the land which they sought to benefit has long enjoyed the blessing of their presence; but they have not lived and died in vain, if they have shewn that a genuine missionary spirit was with them a living power, making them "willing not to be bound only, but also to die for the name of the Lord Jesus," and enabling them to labour to the last in communicating to others that message of salvation, and those exalted hopes which, doubtless, sustained them in a dying hour. Can we doubt that theirs has been a transition from toil, and struggle, and danger, to the triumphs of everlasting rest?

III.—*Biographical Notice of* WALAYAT ALI.

By the Rev. J. SMITH of Chitoura, near Agra, now in England.

Walayat Ali belonged to a respectable and once wealthy Muhammadan family in Agra. His father was a Hagi of considerable repute, having made two pilgrimages to Mecca, and consequently the several members of his family were well known among the Muhammadans of the North West. Walayat Ali possessed all the fiery enthusiasm of the Muhammadan sects, and hence after his conversion to the truth, his boldness in defence of his Master's cause was striking, and the captious opposition ever met with in bazar preaching, so exciting in its effects, sometimes carried him perhaps a step beyond what prudence dictates in his exposures of the wickedness of Muhammadanism. His thorough knowledge of the system, in its practical results as well as its theory, made him a most formidable opponent, and his faith in the gospel, combined with child-like sincerity, rendering him impregnable to bribes and flattery, it is not surprising that he should have been one of the first victims on which the fanatics of Delhi chose to wreak their vengeance, when once British power was broken down.

It was from the labours of Colonel Wheler at Agra that Walayat Ali received his first religious impressions, and was induced to commence reading the Bible, and notwithstanding the unsettled state of his mind, he long clung to Muhammadanism, and sought for the removal of his doubts through its priests and ceremonies. His last attempt thoroughly opened his eyes to the real nature of Muhammadanism, and drove him with renewed diligence to the Bible. He went to a Maulavie of reputed sanctity, and sought to become one of his disciples; for this the priest required a fee of twelve shillings! but after hard bargaining he came down to two shillings, at the same time cautioning our friend against telling any one of the small price he had paid, and exhorting him to say to all that he had paid the full price, twelve shillings. This was too

much for his credulity. The thought struck him, "I can sin enough without the aid of a priest—sin is the burden under which I am groaning, and yet this man would have me tell lies in order to fill his pockets." From henceforth he turned to Christianity, and long continued to visit the missionaries of all denominations in Agra. Colonel Wheler, being an Episcopalian, would have preferred his joining that communion, but he felt himself compelled to join the Baptist church, and was baptized by one of our missionaries at Agra—I think in 1838—and from that time to his death by violence, in May last, his life has been one continued scene of persecution and trial.

No sooner was he baptized than his own family and neighbours commenced to throw bricks into his yard, stopped him from getting water at the well, and attempted to poison him; a dish of food was sent to him, but his suspicions being roused, he gave it to his dog, which died almost immediately. His younger brother commenced an action against him for a large sum of money, and while preaching at Shamshabad, near Chitoura, one evening, he was seized by two policemen, and must have passed months in prison, had not two kind Presbyterian friends in Agra (Messrs. Frazer and Smith) become bail for him. This action was more than twelve months carried on amid the intrigues of a Muhammadan court, with a Muhammadan Sudder Ameen for judge, and yet eventually our brother came off triumphant, and was at liberty to enter fully on evangelistic labours for the benefit of his countrymen. Shortly after his baptism, it was thought necessary to remove him from Agra, for the better security of himself and family, whose lives were in continual danger, and hence he came to Chitoura, where he was my companion for seven years. He taught his wife to read, and although she had been all her life secluded in the zenana, I had the privilege of baptizing her with her eldest daughter.

The eldest son, fourteen years of age, died at Chitoura, of consumption, after giving the strongest proof of a change of heart. When his mother wept by his sick bed, he comforted her by the prospect of another meeting, where sorrow and persecution can never come. I remember how feelingly he said, "I am going to the Lord, and we shall meet again in heaven." After Delhi had been long vacant by the death of brother Thompson, the brethren there as as well as ourselves felt anxious to see the station re-occupied, and after several visits, we determined to send a native preacher, until a European missionary was appointed by the Home Committee. Walayat Ali appeared most fit for the position, and was eventually chosen to fill it. When I asked him to go, he hesitated for some time; he knew well the dangers and difficulties he should have to grapple with, and the peculiar hatred of the Muhammadans to any one who had left their ranks, and he might well hesitate before he undertook such an arduous task. When once, however, the path of duty had been ascertained, he consulted no more with flesh and blood, but declared to me his readiness to go, though he might be called to lay down his life for his Lord and Saviour. When he bade a sorrow-

ful good bye to us at Chitoura with his interesting family, little did I expect how soon he would be called to the presence of his Lord in the martyr's chariot of fire. I visited him at Delhi, when other duties permitted, and often preached with him to large and attentive crowds of people in the Chandni Chouk Bazar and other great thoroughfares; and I heard, the last time I was there, that his influence was being felt among the respectable Muhammadans, and that one of the princes from the palace paid him an occasional visit during the darkness of the evening. There can be no doubt that many in Delhi who had failed to stop his mouth by fair argument, were too ready to stop it by the sword, as soon as the dread of British power was removed, and hence I conclude the townspeople (who knew him, and not the Sepoys from Meerut, who could not know him), on the breaking out of the insurrection, rushed on and cut him down; and Silas, an eye-witness, who escaped to Agra, says, that between every cut of the sword his murderers said, "Now preach to us, now preach to us;" and I trust his innocent blood will speak to them and remind them of his warnings and teachings. The blood of the martyrs will again, I doubt not, be the seed of the church, and a brighter day dawn on India. It is said his wife, whose name is Fatima, and his daughter are in prison; and should I be spared to meet them on my return to India, I shall try to give a more extended account of our much-lamented brother, whose two sons were killed before his face—*(Baptist) Missionary Herald.*

IV.—*The Mosque of St. Sophia at Constantinople.**

The first feeling is that of admiration at the vastness of this wonderful building, and not the least part of this wonder is, that the whole extent of the dome flashes on one at the first glance. One does not have to wait to calculate the vastness. Standing on the threshold one perceives it at a glance. Great care has been taken by the Musalmáns to hide every token of the former possessors of the building; the flooring is thickly covered with matting—plaster has hidden the mosaic walls and the roof. A few Turks were prostrating themselves on the matting, and the monotonous howl in which their prayer was echoed up to the gallery, sounded almost like the cry of evil spirits.

And this was Santa Sophia in 1855, but thought would not rest here. This was once a Christian church, though now desecrated, and memory carried one back into those far-off years to trace its wondrous history. It was first built by Constantine in 326. Al-

* Condensed from an interesting work, entitled "Eastern Hospitals and English Nurses;" the authoress of which acknowledges her obligations for the following description to several German and Italian books little known in England. The gorgeous ceremonial of the Greek Church, which she describes, seems almost as far removed from our ideas of the simplicity and spirituality of Christian worship as the Muhammadan heresy which has superseded it.

though the first building was destroyed by fire, the present church stands on the exact site of the ancient one, and parts of the first edifice were used in the construction of the second; so that all the memories of the church built by Constantine attach themselves to the work of Justinian.

Thought transports one back 1,400 years. The vast church is filled with an eager multitude; the women's gallery is crowded with noble ladies, among whom sits the Empress Eudoxia in all her pomp. The sounds of Christian worship ring through those old walls; bishops, priests, and deacons stand around, and now rises one from amidst them—a man whose pale face tells the tale of fast and vigil, and how in solitude he learnt the secret of that wonderful eloquence which shall make the hearts of that great multitude quiver as one man. Yes, there he stands upon the altar steps, a man low in stature, but great in soul, the patriarch of Constantinople, John Chrysostom.

And now he speaks, and awe-struck they all listen to those words of fire. Are they words of burning warning that he is pouring forth, or are they those addresses of ardent love, in which he told them that he would lose his sight for their sakes, because sweeter to him than all the sights of this fair world was the salvation of their souls? And as he pauses, there is a stir in the vast assembly. According to the custom of the age their admiration bursts forth—they wave their garments and plumes, lay their hands upon their swords and shout, "Worthy the priesthood, thirteenth apostle, Christ hath sent thee."

But these plaudits, so liked by the preachers of the day, had no effect on that stern spirit. He knew the world's applause was fleeting, and he bids his hearers show, not by words of acclamation, but by tears of penitence, that he had touched their hearts; and he judged well. Not long was Santa Sophia to be filled with admiring crowds, not long did the haughty empress listen to his fervid words—truth was not palatable to that luxurious court. Soon those who applauded him rose up against him, and drove him into exile. He crossed over to Asia, but his foes did not triumph long. A violent earthquake shook the city, and the affrighted people thought it was a judgment upon them for the banishment of their faithful preacher. They sent messengers to recall him; the whole city went out to meet him. The Bosphorus was bridged over with boats, and lighted up with torches. Two short months passed by, while he prayed and preached within Santa Sophia's walls; then the storm of persecution recommenced. A silver statue of the empress had been placed before the doors of the cathedral. Around it the people danced and feasted, so that the sounds of their wild revelry pierced the walls and drowned the songs of praise. Chrysostom thundered forth his rebuke, and sternly denounced the impiety, though knowing that bitter, relentless persecution would be his portion. In the holy calm of Easter eve the soldiers broke into the cathedral and stained its floor with blood, as they drove the people from the church where Chrysostom was preaching.

A few weeks of struggle passed away, when they bring the sentence of his banishment. No more must he teach the flock for whose salvation he had so yearned. That tongue whose eloquence the world has never equalled, was to be silenced for ever. Around him gathered his bishops, and when he parted from them, his last words were, "Farewell to the angel of this church." Embracing them with tears, blessing the deaconesses who flocked around him, and in touching words entreating them that they would pray for their exiled bishop, he went to his doom—to wander three years in the wilderness, dragged about by brutal guards. Rest at night, clean water to drink, bread to eat, were often denied to him upon whose lips myriads had hung enraptured. They led him through scorching heats, which poured down their fury on that bald head; they led him out in storms of rain, till he was drenched; yet no murmur escaped him. At last the hour of release was at hand, for there is a power stronger than they. He asks for rest, for he knows that death is near; the guards only drag him along more violently than before. At last they are forced to lay him in a road-side chapel, and then he called for the garments of his priesthood, and saying in death that which had been his song through life, "Glory be to God for all things!" he went to his rest. The memory of Chrysostom gives the principal interest to the first church of St. Sophia.

When in 532 this temple was laid in ruins by fire, the Emperor Justinian conceived the mighty ambition to build a church which should surpass the temple of Solomon. In less than six years the work was completed, and Justinian, beholding it, exclaimed, "Solomon, I have conquered thee!"

In order to guard the new edifice against fire, it was constructed in every part of incombustible material. The tracery of the windows is of stone, the massy doors of bronze, the door frames of bright and many-hued marble; some of the windows are of coloured glass, then of almost fabulous value. Many of the inner walls were formed of rare and costly marbles, brought by the emperor from every quarter of his vast empire. Old idol temples were rifled of their treasures to enrich the emperial shrine. They brought the dark-red porphyry from the Temple of the Sun at Rome, the dark-green from Thessaly for columns; whilst the cornices were of white marble, carved with palm leaves or doves, and plated with gold. The flooring too was of costly and varied marbles. But the great beauty of all was the mosaic. Walls and roof were covered with it; the grounding of large portions was of gold. The gold and silver mosaic peculiar to this church was covered over with plates of glass. It is therefore almost imperishable. Neither the dust of ages nor the whitewashing of the Turks have permanently impaired its brilliancy.

The most splendid mosaic in the church is that of the Divine Wisdom* himself. He is enthroned in glory, his robes are of

* By a curious blunder the church of Santa Sophia has been supposed to be dedicated to a female saint of that name. The true title of the edifice is the church of the Agia Sophia; that is, of the Divine Wisdom or Logos.

white and gold; his right hand lifted up as in the act of speaking, in the left the gospel, on which is written, "I am the light of the world." At his feet the emperor in his diadem and robes is prostrate in the attitude of a vassal doing homage to his lord. The centre of the dome is supposed to have represented Christ as the judge of the world, but it is gone. Over the rood screen stood an archangel with gleaming sword to guard the holy place. Within were columns of massy silver, coverings and ornaments of gold, veils of rich embroidery, whilst the sacred vessels were one blaze of precious stones. Such were the splendours of the church, that it was regarded as the glory of Christendom; and an old Byzantine historian said, "When one puts a foot within Santa Sophia one desires never to depart from it." Truly, in those its high and palmy days, it must have presented a gorgeous spectacle, as beneath that spacious dome the splendid service of the Greek Church was celebrated. Candelabras and crowns of light shed their rays on gold and silver and pictured forms, as the long procession came forth; a crowd of bishops, sixty priests, a hundred deacons, and other officials, all in their robes, making together four hundred and twenty-five persons, performed the ritual.

But those days have long since passed. Storms and dissensions shook the city, the sound of woe was in the air, the dreaded Turk was thundering at the gates, and beneath the Seven Towers the Greeks resist the invaders. In a side chapel on the fatal day an old priest was performing service. They brought him news that all was lost. He refused to believe them. At last the sound of horses' hoofs is heard; Mahomet II., flushed with victory, rides into Santa Sophia, and dashing his hand, stained with Christians' blood, upon the wall, proclaims its fall. The old priest paused. Then, as the legend, believed both by Greek and Turk, relates it, the Turks rushed upon him, but the wall of the chapel opening he passed through it, carrying with him the holy vessels. They tried to break down the wall, but no power could move a stone. The Greeks aver that occasionally through the walls there come faint sounds of psalmody, and when at length the time of their captivity shall be past and Santa Sophia shall be restored to God's service, the wall shall re-open of itself, and the old priest, who is now sleeping and chanting in his sleep, shall come forth and finish the interrupted mass. So runs the legend.

In the year 1847, the present sultan, being alarmed that the building was falling into decay, determined on a complete repair, and engaged the services of Signor Fossati to carry it out. During this restoration, the marble of the floor, the mosaics, and other beauties, were uncovered for the first time since the building was turned into a Muhammadan mosque. The sultan allowed them to

The error arose from the universal ignorance of Greek which prevailed through the western world for so many centuries. The meaning of the word Sophia being forgotten, it was supposed to be the personal name of a female saint. Many similar instances are recorded in an article some months ago on Monkish Legends. —Ed. B. M.

be copied, but required that they should be again covered up, as their presence was contrary to the law of the Koran. It is stated that he was much agitated as he gazed upon them, and said after a long period of silence, " Cover them up again, the time is not yet come."

As we looked round once again and realised the sad knowledge that the Musalmán had desecrated the walls of Santa Sophia, earnest was the prayer we silently breathed to God that he would once more come to his temple, and that the wonderful events of the last few years might be instrumental in paving the way for the restoration of this beautiful cathedral to its former holy purposes. We prayed that the time might come when the floor shall again be covered with faithful worshippers, and those old walls which have seen emperors, sultans, and dynasties flourish and decay through so many centuries, shall again re-echo with the song of praise—Te Deum laudamus.—*Baptist Magazine.*

V.—*The Bible.*

A small volume lies before us, consisting of a collection of sixty-six tracts written by forty or fifty different authors. The time occupied in the production of this little volume was very considerable, extending over a period of nearly or quite two thousand years. Its contents are very various. It contains history, biography, poetry, fable, oratory, proverbs, logical dicussions, and didactic exhortations in exhaustless variety. It is an epitome of all forms of literature. Its writers were as various as its contents. With one or two exceptions, none of them were professional teachers like the philosophers of ancient Greece or the literary men of modern times. They were, as a rule, actively and practically engaged in the business of life—soldiers, statesmen, shepherds, vine-dressers, kings—for the book evinces a rare and strange indifference to the distinctions of earthly rank; it accords equal honour to the wise words of a poor husbandman as to those of a monarch. One other fact must be noted about this book, that it was written exclusively by Jews, and is the sole relic of their national literature. After an independent existence of a thousand years, this book is their single contribution to the stock of human knowledge. This may be explained upon one of two suppositions, either they were so little addicted to habits of thought as to have produced no other book than this collection of tracts during the long ages of their national existence; or else, from their exclusive, narrow, and peculiarly Jewish modes of thought, what they produced was worthless beyond the boundaries of Judea, and therefore perished with the destruction of their separate nationality. Considered simply as a book, such is the Bible. It grew up by slow degrees through the twenty centuries of Jewish existence, and remains the only relic of that wonderful people; it having attained its complete, organic, vital unity just at the time

when they ceased to be a nation, and were scattered like chaff over the whole earth.

The history of the book since its completion has been even more wonderful than that of its growth and formation. It has survived all changes and vicissitudes; thus fulfilling its own repeated prophetic declaration that all things else should perish and pass away, whilst itself should remain imperishable and unchangeable. Nineveh, Babylon, Persia, Egypt, Greece, Rome, and innumerable other states, ancient and modern, have risen, flourished, and decayed, each with its own peculiar and distinctive literature and modes of thought, but this one book survives all change. Since its completion, it has proved its marvellous power of adaptation to all possible varieties of individual or national life; so that the book written by the most intensely exclusive race which ever lived, has vindicated for itself the proud title of THE BOOK FOR THE WORLD. It is no longer Jewish, local, or temporary, but universal. Still more, it is not merely living, but life-giving; not only vital, but vitalising. Wherever it goes, it awakens from torpor, elevates from barbarism, raises from death to life. And it seems to be the only agency which can effect this, at least in the present day, and on a large scale. Civilisation and Christianity are now inseparable. A civilised pagan nation, in the nineteenth century, would seem a contradiction and absurdity.

More marvellous still does the book appear when we look into its contents. To speak of these in their multiplicity, as they deserve, would demand a library; not a volume, still less a brief article like the present. We simply note two as sufficient for our present purpose. The one is the strange unity of the volume as a whole. We have seen how it grew up through the lapse of centuries, by the unconcerted contributions of manifold persons who, "at sundry times and in divers manners," furnished a few pages or chapters to it. The vast majority of these had little conception of the nature of the work in which they were engaged. They simply said or wrote what they had seen or felt to be true, quite irrespectively of what others had done or might do. Yet the result is the production of a complete organic whole, possessing such a wonderful unity of design, proportion, and execution, that it is always spoken of and treated as a single book. And together with this marvellous unity, it possesses a yet more marvellous fulness and depth and variety of meaning. All classes of mankind, with their infinite diversities of idiosyncrasies, circumstances, and necessities, have come to it and found in it just what they needed. The man of business and the man of leisure, the recluse student and the active administrator, the moralist, the metaphysician, the poet, the orator, the statesman, the peasant, have each found in it what they wanted, as completely as though it had been written for themselves alone. These few hundred pages which I can easily hold in my hand, or carry in my pocket, form a book for the whole world. As to the commentaries upon it, we may apply to them the words it uses on a different subject, that if they could be gathered together "every one, I suppose

that even the world itself could not contain the books." Yet such is its infinitude and universality, that none of those expositors take exactly the same view of any considerable passage. Each can see just what he has eye to see, catches just that phase and angle which his position allows, discerns just that fragment which lies under his own vision, and thus, by the very variety and diversity of their comments, do they attest the infinite and incomprehensible vastness of the whole. Each admits, to vary the illustration, that he has only skimmed the surface, coasted along the shores, and taken up a few drops from the immeasurable, unfathomable, and boundless ocean of truth here contained. SUCH A BOOK MUST BE DIVINE.—*Ibid.*

VI.—*God glorified by the everlasting Misery of rebellious Man.*

In our Preliminary Remarks we observed that the Indian rebellion was calculated to illustrate the retributive justice of God. With a view to explain more clearly the drift of our observation, we venture to extract a passage from a volume of sermons by the Rev. J. H. Hinton, recently published, and entitled, *On Acquaintance with God.* In that passage the author attempts to answer the question, *whether God is glorified by the everlasting misery of rebellious man?*—EDS. *C. C. O.*

1. The first difficulty in the way of conceiving such an issue to be to the glory of God arises from human sympathy. Impossible as it is to a well constituted mind to contemplate suffering of any kind without pain, it is beyond all things affecting to contemplate, though only in imagination, a portion of our race in endless suffering, and this of the severest kind. Our sympathies recoil from such a scene as a mere exhibition of pain, and still more as one of pain inflicted by a God infinitely kind and merciful.

It may be observed, however, that the question which now comes before us is not one of which our sympathies are fitted to be the judge. Future punishment is not the only question of this kind; similar questions arise in the present life. Sympathy alone would interfere with the use of animal food; still more would it supersede many modes of punishment, and it would in all cases stay the hand of the executioner. Amiable and useful as it is, it is requisite sometimes to put it out of court (to use a technical expression), in order that sterner, but not less honourable principles may have due operation. And if sympathy requires to be put under restraint for some necessary purposes of human life, how much more may a similar restraint be thought necessary in relation to divine proceedings! God, indeed, is infinitely more tender than we are; but to complete his character, it must be added, that he is also infinitely more superior to his tenderness. That in this respect he is differently constituted from ourselves is manifest from the things

which he does. Which of us could endure to administer his providence? Which of us could scatter disease and death about the world as our Maker scatters them, lacerating so many hearts, and drawing forth such bitter tears? We know that in this dispensation he is not unkind, and we do not charge him with being so; but it is manifest that he is guided by some higher rule than human sympathy. And so doubtless he will be found to be in other matters. In truth, in human beings sympathy has a place not absolute, but relative; and it appears not so much as an essential virtue, as an element adapted to man's condition. Here we want it, though even here we have to guard against its excess; but in another state its force and relation to other sentiments will doubtless be greatly modified. For that modification, of course, we must wait; but we should wait with the understanding that, as our present sympathies will not interfere with our judgment then, so they should not be permitted to embarrass our faith now.

2. What, then, apart from the disturbing influence of sympathy, is the case before us?

The case is this. There are creatures whom God has made susceptible of moral government. Such a government he has established over them, at once righteous in its foundation, and equitable in its arrangements. They have violated his law, and they are suffering the penalty. What we ask is, Is God herein glorified?

The obvious reply to this question is, that God herein appears in the light of a just judge, administering a righteous law, and vindicating its honour by the punishment of transgressors. This is a position of which no judge in this world is ashamed, nor is it easy to see why the judge of all the earth should be ashamed of it. It is to his glory as the moral governor, and under the circumstances it is the only position of glory he can assume.

If, however, there be those who could represent the attitude in which God thus appears as one dishonourable to him, it is at least fair that the ground of such an imputation should be specified. I can imagine, indeed, various combinations of circumstances in which it would be dishonourable to him. If the infliction of future suffering were a mere exercise of power, arbitrary, and without demerit, it would be dishonourable to him; but it is not so. If the infliction of future suffering were a thing malign, and arose from a pleasure taken by God in the pain of others, it would be dishonourable to him; but it is not so. If the infliction of future punishment were an indulgence of personal resentment, and intended to gratify the passion of revenge, it would be dishonourable to him; but it is not so. If, as governor, God had assumed an unrighteous rule, and claimed obedience where none was due, it would be dishonourable to him; but it is not so. If the law of his government were inequitable in its demands, or excessive in its penalties, it would be dishonourable to him; but it is not so. If his judgment had been uncandid, and fault had been imputed, either without reason, or without fair allowance, it would be dishonourable to him; but this is not so. I am prepared to maintain as

facts the reverse of all these suppositions. A punishment more purely judicial, more exactly proportionate in itself, or more truly carrying out the terms of a righteous government, and fulfilling the obligations of a just judge, has never been put on record. If this do the judge of all the earth dishonour, wherein can any judge do himself honour? Must every judge who has to pronounce a sentence of condemnation come down from the bench with shame?

There are ways, it is true, by which a judge may do himself dishonour. A judge may do himself dishonour, if he permits justice in his hands to be tampered with; if he allows his feelings to make him swerve from his duty; if he accepts a bribe to the blinding of his eyes, or suffers the guilty to escape by perverting judgment. Is it in this method that those who are so zealous for the honour of God would wish him to be glorified?

3. But God, it may be alleged, is infinitely benevolent, and the infliction of so much suffering cannot be consistent with this fact. In order to answer this allegation, I may be permitted to re-state a general principle, which in a former discourse I have laid down. In considering the emotional nature of God, I showed it to consist of holiness, complacency, and benevolence, or the love of the right, the beautiful, and the happy; and I added that these affections stand in such an order that, in any possible collision, the happy will be subordinated to the right, or benevolence to holiness. Now here is a case for the application of this principle. In the moral government of God justice is the presiding attribute, harmonizing with benevolence, indeed, in the general scope of the system; but not liable to be controlled by it in administration; in other words, the government is designed for the happiness of mankind, both as a whole and individually, but it provides for this happiness in a way of righteousness only, which consequently must be maintained, whether the happiness contemplated be secured or not. This principle is embodied in earthly governments. Their aim is, no doubt, the welfare of the community, collectively and individually; but the highest possible praise is given to them, if it can be said that they will promote the welfare of all well conducted subjects; nothing beyond this is ever anticipated from them. No one imagines that a government is intended to advance the prosperity of the thief and the highwayman; on the contrary, the punishment of these is at once its proper duty and its genuine praise. No reproach attaches to it even for taking the life of him who has taken the life of another, an act not in itself benevolent, certainly, but justified and made honourable by considerations which, under the circumstances, over-ride even benevolence.

I may, indeed, go further than this, and say that benevolence, properly estimated, not only acquiesces in the punishment of offenders, but requires it. For it is not only to the criminal that benevolence is due; it is due to the community also, whose welfare he has invaded, and it is due to the community by a much stronger title than to the individual. Not to punish robbers and murderers, however kind it may be to them, is assuredly not kind to the public

at large, but the reverse, since it deprives them of their natural defence against plunders and bloodshed. The question lies, therefore, between benevolence on a small scale and benevolence on a large one; or rather between benevolence in violation of righteousness and benevolence in accordance with it; and the answer cannot be doubtful.

The principles thus incorporated into human governments are of safe and easy application to the divine. The government of God tends to the happiness of all, and it provides for the happiness of all who are obedient. It cannot honourably do more. To procure happiness to the disobedient would be to inflict upon itself a deep and insufferable disgrace, and upon the human race at large a lasting and irreparable injury. Neither of these can divine benevolence require. The unsullied maintenance of God's righteous government is, on the whole, even more kind than suffering sinners to go unpunished; and if an occasion for the punishment of sinners arises, it is a measure, however painful, in which benevolence itself can without dishonour acquiesce.

4. The benevolence of God being thus shielded, we are now at liberty to attend to the attitude assumed by his justice. This assuredly is awful; but it is also satisfactory. Let me re-state the fact. There is a realm of sorrow, where those of the human race are who were disobedient to the will of God, and where they suffer a punishment proportionate to their culpability.

This, in the first place, is *the natural result and issue* of God's government. It is precisely that for which he framed it, and which from the first he said it would produce. It is not a thing, consequently, which should take any one by surprise, or give occasion to any complaint. If there be really anything to complain of in the punishment, it must be because there is something blamable in the law of which it is the practical expression, and to that antecedent question the investigation should be carried. It is scarcely less than absurd, first to admit that "the law is holy, and just, and good," and then to complain of the punitive part of its administration. Did we then really think that the judge of all the earth would hesitate in taking vengeance?

This, in the second place, is *a fitting and ample vindication* of God's government. Every system of government by law is liable in the first instance to dishonour, since the law may be broken, and so authority be trampled under foot. It is of course necessary that there should be some way in which the honour of the law may be vindicated, and the government, else enfeebled, maintain its title to respect. The punishment of transgression constitutes this method, and it is universally held to be as satisfactory as it is necessary. Either by obedience or by penalty, the law has its due. Such is the manner in which the government of God is vindicated in the realm of sorrow we are contemplating. These sufferers are rebels, and what they suffer is the just reward of their deeds. By their rebellion they trampled the authority of God under their feet, and now the honour of that authority is vindicated by the vengeance

taken on their crimes. And how amply is it vindicated! Here is punished every sinner, not one has been permitted to escape. Here is punished every sin, not one has been overlooked or forgotten. Here is fulfilled every threatning, not a word that the Great Ruler has spoken has fallen to the ground. Yes, guilty men! For a time you triumphed, and in the space which his long-suffering gave you, you grew wanton in iniquity, as though you had been gods, and not men; but an almighty hand has at length arrested you, and you are now paying the just penalty of your crimes. Believe it for evermore! And hear it, assembled worlds! The Lord taketh vengeance, and iniquity shall not go unpunished. Eternal justice, faithfulness and truth have erected to themselves an imperishable monument here.

I trust I have treated this part of my subject with due seriousness and caution. My own judgment does not falter in the view which I have taken of it. I believe that the realm of sorrow, with all its terrors, will afford a spectacle not inconsistent with the benevolence of God, and sublimely glorious to his justice and his truth; a spectacle in the contemplation of which a holy universe may say, So let all thine enemies perish, O Lord!

VII.—*Letter from Mrs. Freeman, Futtehgur, to her Sister.*

Mrs. Freeman was a member of the Futtehgur missionary band, which with about one hundred other residents of that place embarked on the 3rd of June—at least this is the most probable date—in the hope of reaching a place of safety. It will be remembered that they were all intercepted by that fiend in human shape, Nana Sahib, and treacherously murdered at Cawnpore. We copy this letter from the *News of the Churches* for November.

"MY DEAR SISTER,—I wrote a short letter to you by the last mail, giving some account of our great alarm, and said we then hoped all was quite safe again, but just after the mail had left we received intelligence that four companies of the 9th regiment at Allyghur had mutinied, murdered all the English, burnt the houses at that station, and left for Mynpoory and Futtehgur. After doing all the mischief they could at the former place, they were to march here, and with their comrades, who were ready to join them, commence the work of destruction. We immediately wrote to Bharpore for the Campbells and Johnsons to come here, as their place is so near the native city, should there be a rising, they would be the first attacked. They soon gathered a few things and drove down. Upon consultation, we all concluded to remain here, procure some of the native Christians' clothes to slip on at a moment's warning, and make our way to some of the friendly villages, for to attempt a defence against five or six hundred infuriated natives would be worse

than useless. On Saturday we drove to the station, found all the ladies in tears, and their husbands pale and trembling. We all consulted together what was best to be done; but what could we do? every place seemed as unsafe as this. We might feel a little more secure at Agra, where they have a European regiment, but how to get there, the road being blocked up by the insurgents; and we could not get to Allahabad, as we should have to pass through Cawnpore, where the regiment was in a state of mutiny; nor could we flee to the hills, as the places through which we would be obliged to pass were quite as dangerous; and to remain here, seemed almost certain death, unless our regiment, the 10th, stood firm, and no one puts the least confidence in them. They told the commanding officer, Colonel Smith, this morning, they would not fight against their bhai log (brethren), if they came; but they would not turn against their own officers. The officers, however, told them they should expect them to protect their wives and children, and stand fast to their colours; they think it best to act as if they felt all confidence in them. We came home, the four families to our house, and spent the day in conversation and prayer, expecting every moment to hear the shout of the infuriated mob; the day, however, passed quietly. At night, we put on six or eight watchmen with some of the native Christians, who paraded the compound all night, and our husbands took turns to watch in front of the Bungalows.

"In the morning all safe. On Sabbath we spent the whole day in great suspense; in the evening heard the companies at Mynpoory had mutinied, broken open the jail, robbed the public treasury, and instead of coming here had fled to Delhi. We thanked God for our safety, and took courage. The Mynpoory ladies, we hear, started at two o'clock at night with Mr. Ullmann to protect them, in hopes of getting to Agra.

"*Tuesday.*—All safe this morning, though we spent a very anxious day yesterday; it was the last day of the great Muhammadan feast (the Eed.) They are always at that time in a very excited state; these are the most bitter opposers to the English rule and Christian religion, and would gladly exterminate both. Some of our catechists were once Musalmáns, and whenever they have gone to the city for the last two or three weeks, they have been treated with taunting and insolence. They say, 'Where is your Jesus now? We will shortly show what will become of the infidel dogs.' The native Christians think, should they come here, and our regiment join them, our little church and ourselves will be the first attacked; but we are in God's hands, and we know that He reigns. We have no place to flee to for shelter, but under the covert of His wings, and there we are safe; not but that He may suffer our bodies to be slain, and if He does, we know He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, 'His will be done.' Should I be called to lay down my life, do not grieve, dear sister, that I came here, for most joyfully will I die for Him who laid down His life for me.

* * * * *

"*Tuesday, June* 2.—Last evening I went to bed with a violent sick headache; we heard two regiments from Lucknow had mutinied, and were on their way here. Ours, we think, are only waiting for them to come up. The Monktons with our four families were till twelve o'clock contriving some plan to get out of the station; we watched all night. Safe yet this morning, are now trying to get a boat. Can only say good-bye, pray for us, will write next mail, if we live; if not, you will hear from some other source.—Your affecate sister,

"E. FREEMAN."

VIII.—*Extracts from the Report of the German Mission in Arrah and Buxar, from the* 1*st July,* 1856, *to the* 30*th June,* 1857.

Another year, the fifth of this Mission, has elapsed, during which the work has been carried on by Brother L. Brandin, Missionary, and by Timotheus Tapsee, native Catechist.

Brother Brandin writes: I have been able to make several tours in the district and fairs,—a fair at Bulliya in November, one at Arrah in December, two fairs at Buxar in January, a tour in the district south to the hills, a fair at Berhampore in February, Juknee Bhawanee fair at Bhalnee in April, at Arrah amongst the Opium people, and Jugdispore fair till the end of April. On all these journies and fairs I was accompanied and assisted by the native preacher Tapsee; we spent an aggregate of 79 days, distributed 564 copies of portions of the Scriptures, together with upwards of 3,500 Tracts, chiefly Hindi Kaithi, lithographed at our press at Mozufferpore, which the people like most and read with no great difficulty. We could have distributed many more, but we give no book away gratis. We have found that our plan of taking a trifle for each copy of a portion of the word of God, answers very well: it induces the better disposed people to put more value on the books for which they have paid something. We have received 15 Rs. 9 Ans. which sum will be made over to the Calcutta Bible Society.

In a large village (Moorannia) near the Trunk-road, we met the Rajah of Ramnugar, who was on his way to Gya to make there the religious ceremony for his ancestors. He was accompanied by more than five thousand people. An old man of the Rajah's people passing through the village and seeing us, stopped and commenced conversation with us. He said, It is stated that Jesus Christ was the incarnation of God, I know his history very well: he was born of the Virgin Mary, and as long as he was on earth, he did good to every one, curing every disease by his own word: at last he suffered under Pontius Pilate and was crucified and died, but he rose again from the dead, and in the presence of his disciples he ascended into heaven. I was very glad to hear these words from such an old man. I asked him whence he knew all this? He an-

swered, I know several Missionaries at Benares, and have often conversed with them, and I read your books too. Being asked what he thought of Jesus Christ, he replied, He must be the only Ruler on earth and heaven; if he were not, his people, the Christians, would not have such wisdom and power to rule over the whole world. I told him Jesus Christ is not only the only ruler on earth and in heaven, but He is also the only Saviour, and the only way of salvation, by Him man can be saved. He consented and went off.

In April, at the large fair Juknee Rhawanee at Bhalnee, where the Hindus sacrifice hundreds of goats and sheep to the Devi, I am sure, no less than 100,000 people were assembled. We preached incessantly for five days, and were surrounded by thousands of people. I felt much encouraged by the intense attention of the crowd around us, when we recommended Jesus as the true sacrifice, being the Lamb of God, only through Him our sins can be taken away, not by offering of goats and sheep. Any stranger witnessing such a scene would say, Surely these poor people must be convinced of the truth; but we are labouring on a hard soil, and idolatry has fearfully wasted and ruined man's soul in this unhappy land. But we must go on, God in His own time will make good His promises.

At the same fair a bráhman came and said, In my village, four kos distant, there is a Kaith by name D. a partner of the village; he is worshipping Jesus Christ and doing wonderful things. We asked him what wonderful he did. He said, there were several houses in which no body would live; because Bhúts (ghosts) were in; but D. cast out the Bhúts in the name of Jesus Christ, and all live now quiet. We told the bráhman, we are anxious to see that man, give him our salám and tell him that We are here, perhaps he will come to see us. Two days after Munshi D. himself came to our tent and said, I am very glad to see you; and before a great congregation he said, Do not think that I come to this fair for worshipping the idols like you: no, I come to pay a visit to the Pádris. I know all sects of the Hindus, and formerly I was worshipping the Debtás and idols too, but since I received the Pádris' books, I find there is no other true religion except the Christian, and I am sure there is no other way of salvation, but through Jesus Christ. He also said to the people, You may go to my village and ask what Munshi is doing, and you will hear. He then repeated what the bráhman told two days before. He said, Formerly in my village there were many Bhúts in a house and the people would not live in it, I told them to call on the name of Jesus Christ: at first they were afraid to do so, but afterward they did, and since that time no ghost has been seen again, and the people are living now quiet. They came to me asking, what have we to offer to Jesus Christ? I said, Nothing, but call on His name and believe on Him. He said, One day I said to my village people: let all the children of the village be assembled, and whosoever shall pronounce the name of Jesus Christ shall get sweetmeat. Some of the lads would not do so, they received nothing.

We hope that Munshi D. will do much good in his village, and sooner or later many of them will become Christians.

IX.—*Major* CONRAN'S *Letter on Military Missionaries for India.*

To the Editors of The Freeman.

DEAR SIRS,—Again are all eyes turned to the East, and Great Britain nerved once more to put forth her might; but let not the dear-bought experience of the Crimea be lost on us. It was then found that something more precious than shot and shell and inanimate matter, however costly, was needed to secure success. The noblest of our youth shed their blood in vain, for pestilence and climate slew more than the sword. Now, we are sending as numerous an army of our countrymen to a country, not at the door of the civilised world as Turkey is—not to a bracing European climate like that of the Crimea—not for a campaign, but perhaps for life, and amidst heathen multitudes, amongst whom the best thing we can hope for them is, that they remain isolated and uncontaminated.

If, then, it was deemed an honourable service for the flower of our daughters to minister at the sick beds of Scutari and Therapia, shall there be no provision made for the souls of those transported for life to a land where *maladie du pays* is epidemic? So much abounds to depress the heart, that in 184—our soldiers so often struck their superior officers to get transported to New South Wales, that the Commander-in-Chief had to order every one should be shot for this offence, and several men of otherwise excellent character were thus executed. Degraded as some of our population are, no one in Great Britain can realise the oppression of heart that weighs down one amidst the heathen. Confined to barracks by scorching winds, destitute of the resources education affords, prone to the gloomy forebodings current amongst the heathen, our men fly to the panacea of the soldier, the curse of Britain, the bottle. They yield to the vices of the natives, and sink under the power of harpies, who like the crimps at Portsmouth, are ever on the watch to victimise the poor soldiers. Vice brings punishment, and often excites oppression from his superiors. He goes from bad to worse, and disease and death close the earthly scene. Ten years is the average length of a soldier's existence in India. I have buried three companies before the reform took place, which to a partial extent promises better things. And whereas Sir Charles Napier pointedly stated that a distinguished regiment was almost destroyed through brandy, I know several cases where a company or more, under favourable opportunities for moral and religious improvement, hardly lost a man in several years; and, comparing our monuments over the slain in war with our crowded churchyards, we may say, but "who slew all these?" Is not the gleaning "of the grapes of war better than the vintage of drunkenness?" Whilst the danger of our tried bands has made the preservation of our few soldiers in India so important, let us not take so short-sighted a view of their perils as to suppose they will cease with the suppression of the mutiny. Henceforth the safety of India rests, under God, on our European troops. We can no longer afford to renew that army, before they have had time to become efficient

soldiers. They are now going to pass years on the unhealthy depressing plains, where no roof for a time will shield them from burning malaria, no arts and appliances of European comfort can help them, and often amid the danger, excitement, and wear and tear of a deadly warfare. Who will soothe their dying pillow, or write a farewell line to their lost, deserted families? These are no romances. I have had twenty-three years' experience of them. They will have no minister of God to point them to a hope beyond the grave, unless as the abounding grace of God raises up a Hedley Vicars or a Colonel Wheler, &c., &c. The last word of farewell from a poor soldier in Peshawur (one of those who, through Colonel Wheler's aid, got a soldier's chapel erected there ten years before Government provided any place of worship) was, "Oh, sir, send us a minister, and let him be a true man." Neglected, and "no man caring for his soul," how can we expect the superhuman bravery called forth in such emergencies as the present, unless we proportion our means of grace to the great increase now making to our European troops? Great is the peril; horrible is the abyss from which we are emerging; but more dreadful far was the catastrophe impending. God be praised for the bravery he endowed our soldiers with! But what, if, as on some past occasion, they had misbehaved? if in but one instance, as at Meerut, Benares, Lucknow, or Cawnpore, the little band, overwhelmed and exhausted, had fainted, and who could have wondered? Where would our flying refugees have been? Could the enemy have boasted but one victory —any other achievement than massacring helpless babes and women —what moral strength their cause had gained! I tremble even yet, when I recal the scenes usually witnessed amongst our European soldiers at Christmas, &c.; not a sober man even on guard by noon!! What, if such abominations still existed, and the mutineers had availed themselves of it? Let the bones of a British division bleaching in the defiles of Cabul tell the consequences. If the fresh force now sent out is to be pitched pell mell into the swelling waters of heathenism, such will be the result. Think not that the false religions of India have nothing more fascinating than the hideous idols of the Pacific or the puerilities of Africa to oppose us. Highly advanced in a civilisation and literature, such as it is, their social position is high—quite sufficient, as many a parent has bitterly learnt, to seduce the most highly educated youths, and ensnare the most promising. Many officers will defend Mohammedanism as better for them than Christianity, and pretend its effects are superior; and many a grand city, like Delhi, Lahore, &c., presents sin in as fascinating colours to the unrenewed heart as London itself. Believe me, it is doubtful if the false deities of India cannot boast of many a renegade from the Christian ranks, not the less sincere, though secret. I was assured by an old soldier that, when his regiment was preparing for an engagement, his sins so overwhelmed him, he could not stay in the ranks; and not till he had poured out his heart in a secret place, and obtained a sense of God's pardon, dared he face the enemy. Who knows how many have been

thus unfitted for their duty to their country, for want "of the messenger, the one amongst a thousand, to show unto him God's righteousness?" Sirs, soldiers are men, and sinful men; and, unless they have the children's bread, they starve, they faint. The very presence of a pious man they can appreciate. I have known them draw back from a dangerous post, unless a pious person would accompany them; nay, so necessary is some religion to them, I have known the women of a company consult heathen priests, and so follow their rites as to obtain a power over the minds of others, just like witchcraft, so that I was under the necessity of using means to stop it; and I am not sure yet, if we are not more indebted to Christian influence over the minds of the native population and their forbearance, than to any susperiority in our own character.

Now, if missionary work in India is not to be neutralised and swamped by that great stumbling-block to all efforts hitherto made —the evil example of our own countrymen—we must awake and renew our first works of the Crimea.

Our few chaplains cannot overtake the amount of duty already pressing on them; many of them are exhausted by long labour in a tropical climate. The Christian Church must send out more labourers to India.

Letting alone the political prospects of India, there never was a more promising season for the special work of evangelising our countrymen than through the army now assembling on its plains. In all probability, God will again interpose to consolidate our power more firmly than ever over the great Mohammedan Antichrist; and the very honour thus put on our European army, and their certain victory, will predispose them to receive the invitations of the gospel.

Peace, too, will, it is to be hoped, offer more favourable occasions of instruction than the confusion of war. In addition to the means employed in the Crimea, various means of grace may then be called into exercise, such as have been familiar to Indian society for a century, and whose value has been thus tested by experience.

1st.—In every military station of European troops nearly, a soldiers' chapel, raised by their own hands, is found; and here daily worship (so essential to those destitute of all retirement) is held by the little band of godly men; so that now, when on service, they are enabled to strengthen one another's heart in the Lord; and the writer has thus united with the brave men that conquered the Punjaub, ere the enemy had surrendered. A tent, a native mosque, or even the plain, furnishes a place of worship, rather than it should be neglected.

Her Majesty's 24th Regiment, that saved the army at the battle of Chillianwallah in 1848, losing half its numbers in capturing the enemy's batteries, was remarkable for its crowded religious meetings, at which brigadier and other officers were glad to get refreshment through the simple prayers of these eminent Christians.

People of England little know the precious lives that have been spent in rearing their Indian empire. These godly soldiers have, in many a dark remote corner of that idolatrous land, erected a monu-

ment that, like the beacon amidst the roaring waves, stands conspicuous through all the vices and ungodliness of our countrymen; and from the jungles of Burmah to the snows of Cabul the bones lie bleaching of those "of whom the world was not worthy."

2nd.—Services in the hospitals (as well as prisons), with visiting of the sick, have always been attended to in India, most men passing some portion of their service there, and some even long periods. Means are being employed to introduce a library into each hospital. Mr. Macleod Wylie, in 1849, obtained a grant of books from the Religious Tract Society, to the value of 500 rupees, which were distributed amongst the scattered regiments in the Punjaub. Four or five years after, the writer, visiting the soldiers' chapel in Peshawur, found a fine book-case of religious works, and discovered that all Mr. Wylie's books had found their way thither. The last labour of love which lightened the dying hours of one of the soldiers was the collection and arrangement, with catalogue, of these books, and this in a place where such books could not be found in a circuit of hundreds of miles. The want of employment, through confinement to barracks in the hot weather, makes reading a much-valued recreation, and the present soldiers' libraries, of the worst class of novels, &c., might easily be thus supplanted.

3rd.—Regimental schools, though in the hands of the military authorities, afford great encouragement to reformation in the army, and the first sign of amendment in the prodigal is generally his attendance there. In a well-ordered corps, few are unable to read, &c. In the train of a religious revival is invariably found an invigoration of discipline, which, strange to say, in India generally originates with the men; and officers coming to a good regiment are drawn into greater attention to their duties. Discipline in the hands of religious commanding officers, like General Oglander of the 26th Cameronians, assumed the dignity of a religious ordinance. In his days at Cawnpore, the guard on duty at his quarters attended daily worship in his own room, and the general knew the state of his men's souls better than many now do the state of their kits. The very natives distinguished the difference in character of various regiments, and could hardly be got to take service in some of them.

4thly.—The next means is private intercourse with the men—perhaps the most essential of all, for this is partly out of the power of chaplains or others under authority, the very system of the army prohibiting any relaxation of the distinction in rank. Chaplains rarely march with troops on service, and do not find the barracks favourable to their labours—soldiers themselves shrinking from familiarity with one in the rank of an officer. They have been known to purchase the discharge of a comrade, and constitute him their minister, that they might then have one to unburden their minds to, who was independent of military authority. Commanding officers are generally ready to acknowledge the value of religious labours in any form—it having been found to strengthen their hands, especially in maintaining harmony amongst the religious men. I need not say, that all denominations find it advisable to

unite, and the soldiers' chapel is always open to the minister or missionary of any party.

Besides efforts for the soldiers' children (generally much neglected in India), there is a class of natives who have, like "the mixed multitude that came up out of Egypt," identified themselves very much with our soldiers, and who, essential as they are to their comfort, and too often subservient to their vices, are worthy of attention. Sincere converts amongst them are not wanting. Piety in India never rises to a high standard without partaking of a missionary character. Many of our missionaries are drawn from the army. The increasing call for European superintendence by Government affords a spring to exertion which operates favourably in turning men from dissipation in a country where it so soon terminates in death.

The importance of religion is greatly enhanced, when men are scattered over the land with almost uncontrolled power; and their influence, on the first approaching conflict betwixt light and darkness in India, cannot be exaggerated. Twenty to thirty men are selected annually from a cantonment for this purpose. How important, then, is the army in India as a school for these, the most influential agents in the country! These men ever retain an affectionate memory for the scenes of their awakening; and, as they occasionally, in their nomadic life, renew their intercourse with the centre of spiritual influence, are often restored from backsliding, or stirred up afresh to renewed zeal. Many a poor Christian, too, "panting like the hart for the water brooks," is refreshed by the meeting of a regiment with its migratory church, as it marches about the country from one station to another. I have thus met old veterans, like Abraham of old amidst the idolators, frequently by their own personal labours, or by a native catechist, doing no inconsiderable missionary work, where no other had ever proclaimed the gospel. And it is no small testimony to the respect they are held in by the population, that, scattered and defenceless, they have generally escaped in the late convulsions through the connivance of natives, like the spies at Jericho, recognised by many a Rahab as the servants of Jehovah.

How many a fair domain and stately mansion has been inherited from India! How much does our thriving commerce owe to its intercourse with India! How many of our sons shall perish like the heathen, or add to the list of names like Lawrence, honoured alike by native and European, depends partly on your efforts in this crisis. We want money for the poor homeless fugitives, terror-stricken and perishing. We want labourers to carry the message of salvation to sin-laden soldiers "appointed to death." We want books and means of recreation for the banished outcasts of our military hospitals and prisons in a heathen land. We want warm hearts to awaken sympathy, which, like cold water to a thirsty soul, will revive their hearts by good news from a far country.

Yours truly,

H. M. CONRAN,

Brevet-Major, Retired List, Bengal Artillery.

X.—*Extract from the second Annual Report of the Rangoon Karen Mission, October,* 1857. Maulmain: T. S. RANNEY, 1857.

The Missionaries connected with the Rangoon Karen Mission are the Rev. J. H. Vinton and the Rev. D. L. Brayton, and their wives, who have resigned their connection with the American Baptist Missionary Union, after having been connected with it for many years. T. S. Ranney, Esq., although now occupying an independent position as proprietor of the Pegu Press, is nevertheless united with them by the bonds of sympathy, and aids them with his hearty co-operation.

The causes which have led to the separation here intimated, are of such a nature as to admit of being viewed in different lights by conscientious and devoted men, and we do not feel it to be incumbent upon us, to pass sentence upon them. It is very possible, and indeed probable that, as in many similar instances of the kind, which are recorded in history, the separation, though extremely painful at first, may lead to redoubled activity. The animosities occasioned by it, are now, we are happy to say, greatly allayed, and will ere long, it is hoped, be succeeded by a hearty mutual recognition of the right to follow the dictates of conscience.

The Rangoon Karen Mission is dependent for the supply of pecuniary means partly upon the contributions of American and Anglo-Indian friends, and partly upon the aid of the *Rangoon Karen Home Missionary Society,* which was formed, in 1854, by Karen converts. It would appear that the moneys contributed by American friends are added to its funds; but during the last six months to which the Report refers, its own members contributed as much as 450 Rs.

HISTORICAL RETROSPECT.

The work of God among the Karen people commenced in 1828. The first Karen convert was baptized May 16th of that year. In the November number of the "Magazine" for 1829 was published a "Macedonian cry from a Karen Convert." "There is one subject," said the convert to Mr. Boardman, "on which I wish to await your decision. I wish you would write to America for more teachers to be sent out." That cry has been sounding in the ears of the Christian world from that time to the present. Dividing the time since this work commenced into periods of five years each, we have the deeply interesting fact, that during the first five, 262 were baptized. During the next five years 684 were added to their numbers. The next five years witnessed the baptism of 953, and the next, 5,990. From '48 to '52 little progress was made comparatively; still 1,613 baptisms, were reported in 1848-9, but only 262 for '52; and the impression became quite general that the Karen Mission had reached its culminating point. It should be

remarked, however, that during this period a large number of missionaries were absent from their posts from one to three years, on account of their own, or their families' ill health. Near the close of '52, and the commencement of '53, a new impulse was given to the work. Bassein and Rangoon were occupied, and arrangements were made to commence new stations at Shway-gyeen and Toungoo; and a little later, Prome and Henthadah were taken possession of in the name of the Lord. The result is that since '52 over 8,000 baptisms have been reported. An important service to prepare the way for this new movement was rendered by the Rev. Mr. Kincaid, who came to Rangoon in 1851, and was preparing to leave for Ava early in '52. The war, however, detained him in Rangoon and Prome. His labors for the first year were nearly equally divided between the Burmese and Karens, and the assurance which he gave the Karen Christians that they were not again to be left by the missionaries—that soon one of their own teachers would be with them, was like a word of life from the dead to those discouraged and desponding disciples. And in addition to his labors among the Burmese, he has, both in preaching directly to the people through the Burmese language and in co-operating with us in every good word and work, rendered us material aid in our work among the Karens. In connection with his work among the Burmese alone, there were more than 200 baptized between July '52 and July 1856, showing a nearly equal ratio of increase, as that which marked the first years of the work among the Karens.

At this point, it becomes us to pause a moment, and notice the severe bereavements of the Shway-gyeen and Toungoo Missions in the death of Mrs. Harris of Shway-gyeen and Mr. Whitaker of Toungoo. These beloved missionaries were smitten down in the midst of their days, and in the midst of their usefulness, and that too when we confidently expected they would long outlive their associates, who have been so long in the field. "Verily thy judgments are a great deep," O Lord. Seldom has it fallen to the lot of two missions to lose two such missionaries in so short a time. Mrs. Harris had labored so long and so successfully, that she had become extensively known, and her loss to the cause has been deeply felt by multitudes. Mr. Whitaker, however, had been only a few years in the mission field, but during those few years, he had shown to all who knew him, that he was a man of most indomitable energy and untiring perseverance. His work was more to him than his necessary food. And the Karens, who witnessed his untiring and self-denying labours, loved him as a father. May the God of missions speedily cause the places of his dear departed servants to be filled by others, who will take up the work, where they left it, and carry it forward in the same spirit in which it was commenced!

This work among the Karens commenced in Tavoy, but soon reached to Mergui. In 1830 it began in Maulmain. And in '33 four were baptized in the neighborhood of Rangoon. In 1840 the work began in Bassein, and 75 were baptized the first year. In '53

it commenced in Shway-gyeen, and a few months later at Toungoo. In 1854 the Prome and Henthadah missions were commenced. This work has been steadily onward in its course at every point where it has been commenced, and where missionaries have continued to labor, from Mergui to Toungoo. And we have never expended any considerable amount of labor at any one point without gratifying results—souls have been saved, and churches constituted. We have had too a multitude of applications to go ourselves, or send native assistants to localities not yet visited by the Christian Missionary, or the native assistants, with which for the want of the men and the means, it has been impossible for us to comply.

The Karens had no written language until one was prepared for them by the missionaries in 1832; and they have no literature except what we have given them. It follows that they have no means of obtaining the first rudiments of knowledge, so far as books are concerned, except what we supply them. We may neglect to educate other portions of the heathen world, and they still have the means of being educated; but if we neglect to educate the Karens, they must for the present remain in ignorance, unless they either seek it at the hands of Roman Catholics and infidels, or some more worthy laborers should step in and take the work out of our hands. The same is also true in regard to some 14,000 or more of baptized converts, and some thousands of anxious inquirers. The fact that the only literature the Karens have is a Christian literature, is evidently producing a favorable influence upon their morals, as nearly every scholar that enters our schools is hopefully converted to Christ.

The Karen Christians exhibit an uncommon share of the true missionary spirit. They seem anxious to co-operate with us in every possible way in the work of doing good, and all they ask in return is the simple means of subsistence. We have had a large number of young men, who have obtained lucrative situations, and yet have resigned those appointments, and sought employment in the mission for less than one half the amount they had been accustomed to receive. Their contributions to aid us in our work have been most liberal. Many have given one tenth, others one fifth, and a few have even given one half of their income. "There is that scattereth and yet increaseth," and this has proved literally true in regard to the Karen Christians, for they are growing wealthy as a people; i. e. comparatively speaking.

We wish to call the attention of the friends of missions particularly to the fact, that however much the Karens may be interested in their own improvement, still they are by no means sufficiently far advanced as yet, to dispense with the work of a missionary. Our native brethren are able coadjutors, but so far as we know, and we are acquainted with some of the ablest, there is no one of them who even feels himself competent to act as a leader. The opinion was expressed some years since by a few, that we might soon resign this work into the hands of our native brethren. An experiment to some extent was made in Tavoy, our oldest station, and where the native

churches have been most carefully trained and fitted for their work. It was left for a time without any Karen Missionary; but on the return of Mr. Cross from America, he bore the most unequivocal testimony to the mistake which had been committed in supposing that our native preachers are so far advanced that they can be safely left to act as leaders without the counsel and co-operation of Missionaries. We repeat, our native brethren are not yet prepared to take charge of the work. Let us push the work of literary and theological training for another twenty years, and we may then hope to have some men competent to take charge of this work when we are dead, but *not otherwise.* With the light of the New Testament shining upon our path, we regard it as little else than treason against Christ to think of slackening our work, either in going ourselves everywhere preaching the word, or in raising up thoroughly qualified native preachers.

As we have before said, the work in Rangoon commenced in 1833. In 1838 the prospect of war, in connection with the avowed opposition of the Burmese Government, led to the abandonment of the station by the missionaries; and the native preachers wrote to the only Karen Missionary then in Maulmain, begging for a general supervision, if nothing more. His work in Maulmain required his undivided energies, so that it was impossible for him to do for Rangoon what seemed imperatively necessary to be done; and he therefore wrote to America asking that a man should be sent out for Rangoon, and if not, that one should be sent to take his place in Maulmain and allow him to devote himself exclusively to the interests of this mission. Nothing more was done, and the work languished. Little was done from '38 to '52. On our arrival in Rangoon April 30th, '52, the manner in which we were received by the dear disciples generally, and especially by the native preachers, clearly indicated the universal feeling, that a new era had dawned upon them. The inquiry that came in from all quarters was, "What aid and cooperation can we afford you? All seemed anxious to do what they could, but no one knew exactly what to do. They were an army that had been for fourteen years without a general. They had not felt themselves equal to offensive operations against the enemy, and had therefore thrown themselves into an intrenchment, and had nobly maintained that position. They were intact and ready for action, so that when the work was pointed out to them, they entered upon it with alacrity. On inquiry we learned that native Christians were to be found only in the small districts of Maubee, Pounglin, Acaying, Lah-ko-pee, Mawloo, and two small churches in Thynyeen, and two others in S'gah-gee. All else was given up to the dominion of heathenism. Not a Christian was to be found in either of the great districts of Dallah, Engapoo, or Hling. And all, with the exception of a small band of disciples near Prome, to the north and east of Hling, extending on to the frontier of China, and including Toungoo, Shway-gyeen and the valley of the Salween above the mouth of the Thougnyen, was one wide waste of heathenism. God's great enemy reigned without a rival. Our first instructions

to the native preachers and leading men were to divide the districts occupied by the native Christians into parishes, and appoint a native pastor to each, and make the parishes so large as to leave about one half of the native preachers for new fields. When they came to make their report, we observed that the churches had selected all the first rate men to be employed as their pastors, and left only second rate men for the new fields. When their attention was called to this fact, they at once admitted it to be wrong, and agreed to give up one half of these men to be sent into new fields, and took in their places an equal number of inferior men. This done, we were prepared to enter upon our work.

ITINERATING.

Till recently we have supposed the existence of great organizations *essential* to the work of missions; nor do we now assume by any means, that they are not necessary. We only say that we are convinced that our gracious Lord includes also other instrumentalities to hasten the coming of His own kingdom; but to how great an extent, remains to be learned through the future developments of His providences. Nor have we any controversy with our brethren of other organizations. In the name of the Lord, we extend to them a most cordial greeting, and hail them as coadjutors in the great work of the world's redemption. As we have said, we entered upon our work at the commencement of the past year with fear and trembling. But the sweet promise, "Before they call, I will answer," was literally fulfilled in our case. Before it was known by any of our friends that we intended to send in our resignation to the Missionary Union, the Lord stirred up the hearts of many of His dear children to send us the means for carrying on our work. Two sums came from America (it was a long time before we knew from whence they came,) one of 400 Rs., and the other of 440 rupees. The first we paid over to the Home Missionary Society, so that nothing need prevent our native brethren in the ministry from going everywhere preaching the word. As we had nothing with which to pay our itinerating expenses, the second sum was devoted to that object, believing, that if we sought first the kingdom of God, all necessary things would be added. It was also necessary to purchase and fit up two boats at an expense of more than 450 rupees. Our kind and watchful Father sent us the means as fast as they were needed, and we entered upon our dry season labours with unfaltering step. Our excursions were quite as extensive as during any previous year of our missionary lives. The absence of brother Harris from his field made it important that some one should go to Shway-gyeen, and in answer to a most urgent call from the disciples, that place was visited by Mr. and Mrs. Vinton, and we trust not in vain. An attempt was made to cross the Roma mountains from Hling to visit the mountain Karens a little to the north of Pegu, but our guide took us far into Tharawaddy, and we crossed over to a point near mid-way between Shway-gyeen and Toungoo. The region through which we passed had never before been visited by a missionary, nor had the Karens ever before seen

the face of a white man. This field lies contiguous to Henthadah and Shway-gyeen, and we sincerely hope that our brethren of these missions will take possession of this most interesting field of missionary labour, and by the blessing of God reap a harvest like those which have been gathered in Shway-gyeen and Toungoo. The manner in which we were received and listened to by the Karens, marks the field as one of not inferior promise to any that we have yet entered.

THE PEGU KAREN NORMAL SCHOOL.

The past year has been one which calls for devout gratitude and praise to God for his kindness manifested in ways too numerous to mention. As we review the year, we see much, very much, which ought to stimulate us in our motto "*Onward.*" We commenced the year, so far as the operations of the school were concerned, with an empty treasury. Though we had some money on hand, still our contracts for seating the school-house consumed that amount; and humanly speaking, we had no visible source upon which to rely. Yet we felt it duty to move forward, and the result has shown that we were not mistaken, for we have had too many tokens of favour from our kind Father not to feel that we have had, in some measure at least, His approbation.

On two occasions our faith was somewhat tried; but God so manifestly rebuked our unbelief, that we shall be doubly guilty in future not to trust his providential care. On one of these occasions, the treasurer returned from a long jungle tour on Saturday about noon. It was the close of the month, and his coolies were expecting their monthly wages. Here was a school of a hundred pupils looking to him for the supply of their daily food, (the other mission family was absent in the jungle.) The superintendent of the supply department came to the treasurer and asked for money. There was not a rupee in the treasury. And the treasurer himself not being a member of any Missionary Society, but dependent entirely on voluntary contributions, had not a rupee at his command. For a moment his heart sunk within him, as he said to himself, "what *shall* I—what *can* I do! Here are my coolies expecting and needing their pay.—Here is all this school of a hundred pupils looking to me for their daily food, and I have not a rupee at my command. WHAT CAN BE DONE!!" After a few moments agitation, faith triumphed and he was calm. He asked the superintendent, if the children had nothing to eat for the Sabbath. "O yes, the last rupee was paid out this morning to obtain supplies for the Sabbath." "Very well, then I am relieved," said he, "we will wait and see what God will do for us after the Sabbath." He knew of a tried friend to the mission, where, should he make known the circumstances, he felt confident help would be obtained. This, if necessary, he resolved to do, and endeavoured to dismiss all anxiety until after the Sabbath. Early Monday morning a friend put a roll of forty rupees in his hands. This was a relief, which enabled him to pay off his coolies, and buy necessary bazaars both for the school and his family. After breakfast he called on the above tried friend, but before he had time

to make known his circumstances, the friend remarked, "*I have a bag of money here for your Mission, Mr.* ——— " If ever his heart rose in gratitude for temporal mercies, it was at that moment. The next day another friend sent in 105 rupees—and the next day, another one 50 rupees—and thus God put it into the hearts of friends to send us relief just in the time of need.

The statistics of the school for the year, are:—

The dry season term	106	pupils.
Average daily attendance	96	do.
The rainy season term	243	do.
Average daily attendance	235	do.
Average attendance for both terms	165	do.
Average monthly expense	Rs. 366 7	9
Average expense of each pupil per month	2 3	8

As usual the Bible is the *first* thing taught in the school, from the largest to the smallest; and to explain and enforce its doctrinal and practical truths, is the great object of our labours. But while this is being done, a secular education is not neglected. And any one, who would like to see a practical demonstration of what is taught, is invited to come and witness our mode of labour at any time during the operations of the school. In term time our doors are always open for the reception of those who may wish to see what we are doing.

The unabating interest manifested by the pupils in their studies is a continued pledge that our labours are not in vain in the Lord. The general advance of the school in the common branches of education, has been highly gratifying, while the more advanced classes have gone into the higher branches of practical mathematics, as trigonometry and practical surveying.

We acknowledge with gratitude the deep interest manifested, and the substantial aid rendered us the past year, by the Indian Government, and pray that it may be abundantly rewarded.

REVIEW.

The Inspiration of Holy Scripture: A Sermon preached in St. Paul's Cathedral, Calcutta,.....by J. H. Pratt, M. A. *Archdeacon of Calcutta.*—R. C. Lepage and Co.

In this discourse, which we are glad to see is published by request, the important doctrine of the Inspiration of the Bible is explained, proved, maintained against objections, and practically enforced. A subject so comprehensive cannot have justice done to it in twenty-two pages of large print:—it would require a volume, instead of a single sermon. The Author has perhaps accomplished as much as was practicable; but no one can be surprised to find that, with the exception of one point,

he has not been able to supply more than a condensed outline of what might advantageously be extended into a large treatise.

The nature of Inspiration was so fully and so ably discussed in our number for July last, that we need not, on the present occasion, illustrate it by quoting any passages from the discourse before us. We cannot refrain, however, from extracting that section which has been alluded to, and in which the learned Author notices the objections which arise *from a supposed contradiction between the earlier parts of the inspired volume, and the discoveries of science.*

"It has been boldly asserted that the first chapter of Genesis, as also the brief summary of it in the fourth commandment, is contradicted by these discoveries, and cannot therefore be true, and therefore is not inspired.

(1.) In the first place I will admit, *that there have been great difficulties* in this comparison; and still some remain, and most likely will remain, or new ones will take their place.

But they are of such a character—I speak of my own firm persuasion—as not in the slightest degree to shake our belief in the plenary inspiration of this part of Scripture, as conveyed in the original Hebrew. The source of the difficulties lies, not in Holy Scripture, but in our partial knowledge, not only of nature as it is, but of its history.

(2.) In the next place I would observe, that from the very nature of the case, the *existence of difficulties might be expected.*

On the one hand, here is an ancient record handed down to us, first by the careful guardianship of the Jewish nation, and now in addition by the Christian Church, which refers to events which occurred 6,000 years ago—intended, be it observed, for the instruction of every varying age, ever since it was written, down to the end of time. The authority of this record (I speak of the first ten chapters of Genesis) is attested by our Lord and His Apostles, by the fact, that in more than sixty passages do they quote or refer to it as authoritative. The great truths taught in it, are such as the acutest philosophers of Greece and Rome and the East failed to discover—such as the origin of the world; the origin of man; how evil came into the world; the promise of a Saviour;—and with these revealed truths are mixed up statements regarding the aspect and condition of the earth and the heavenly bodies around. The language of this record was fixed thousands of years ago, and is brief and terse, and altogether undesigned to communicate to us scientific notions, but only those great realities which reason could never find out.

On the other hand, science has been unfolding with unwonted rapidity the countless and complicated leaves of the book of Nature. Theories have been built up, imperfect in their parts, and too often with hasty generalizations. And a harsh and crude comparison is made with this venerable document, which speaks not the language

of a varying and growing science, but is couched in terms to be intelligible in all ages.

Is it to be wondered at, that as new and ill-digested physical facts rise upon our view with such rapidity, frequently combined by gratuitous hypotheses, contradictions and variations should be perpetually appearing?—Is this to be attributed to Scripture, or to a restless and imperfect Science?

(3.) The next observation I would make is, that *already many of these difficulties have appeared and have again vanished* upon further research.

When science taught us that the earth is of far greater antiquity than the human race, the announcement awakened the strongest expressions of surprize and indignation, as contrary to Scripture. Time, however, developed a reply. Two solutions have been proposed; and one or other has been received by the great body of objectors, and a reconciliation has been effected.

One class, at the head of whom is the late celebrated Dr. Chalmers, considered that the six days' creation is *one* only of many creations, and is alone recorded, because it was honoured by the creation of God's rational and immortal creature, Man; and that between the announcement of the first verse of Genesis, that in the beginning God created all matter, that is heaven and earth, and the next, where the earth is described as in a state of chaos, there was an immeasurable interval unnoticed by the Sacred Penman. The other class, at the head of whom must be placed another writer, whose scientific reputation, Christian character, and undoubted belief in the plenary inspiration of Holy Scripture, make his opinion of importance—I mean the late Mr. Hugh Miller—consider that the six days may be reckoned as six intervals of time of immense duration, as the word "day" is sometimes used in an indefinite manner; and that the description of each day in Genesis is an outline of the general characteristic of the corresponding period. In this case, the sanction of the Sabbath would be this, that as God had portioned out His work into six *periods* of time, and rests now during the seventh, so God sanctified the seventh *day* to be a Sabbath for man, the proportion of time being the same.

Since absolute certainty is not to be attained on the subject, as a divine, I would hail either of these solutions, as they both leave the word of God intact; though, as a philosopher, I strongly hold the first, as more simple; and I think it is more in accordance with the language of the fourth commandment.

But here I would observe, that this uncertainty is no reflexion upon the truth or inspiration of the Scriptures. All that it can show is, that God was pleased to leave this point in a form indefinite. There are many things we should like to learn, which we cannot learn, because the Divine Spirit has not seen right to record them. The sanction of the Sabbath, the origin of the worlds, and all the other great truths are untouched by this question, whether the time was six days or six periods.

One more objection out of many, which have been answered, I

would mention—as it was started only a few days ago by a Hindoo in one of our Missionary schools. If light was created on the first day, how comes it that the sun was not created till the fourth day?

The fact is that the Scripture does not say that light was created at all: it was called forth; it was commanded to shine out of the darkness which was upon the face of the deep. Nor, on the other hand, is it said that the sun was created on the fourth day. The word is "made." "God made two great lights." The Hebrew word thus translated means also "appointed, constituted, set for a particular purpose;" and never once in the 150 places where it occurs in Genesis is it used in the sense of "created." The following, then, is a possible solution of the account of the work of the first four days. On the first day, when darkness was upon the face of the deep, God commanded light to shine upon the earth. This may have been effected by such a clearing of the thick and loaded atmosphere, as to allow the light of the sun to penetrate its mass with a suffused illumination, proceeding from no apparent source, but yet lighting up the earth beneath, and dispelling the total darkness which had prevailed. On the second day, a separation took place in the thick vapoury mass which lay upon the earth; dense clouds were gathered up aloft and separated by an expanse from the waters and vapours below. On the third day, these lower vapours, fogs and mists, which hitherto concealed the earth, were condensed, and gathered into seas, and the dry land appeared. Then grass and herbs began to grow. On the fourth day, the clouds and vapours rolled into separate masses, or were altogether absorbed into the air itself, so that the sun shone forth in all its brilliancy, the visible source of light and heat to the renovated earth; and God appointed it, with the moon, for signs and for seasons, for days and for years, for His rational creatures whom He was about to call into existence; as He afterwards set or appointed His bow in the clouds, which had appeared for ages before, as a sign to Noah and his descendants.

This is a possible solution: and it has satisfied many, both divines and scientific men. That it is not a certain solution, and that I can gain no certain scientific information from Genesis of the process of creation, I may be tempted to regret. But I rise from such a suggestion, and remember the great object for which the Scriptures are given—to tell man of his origin and of his fall, and to draw his mind to his Creator and Redeemer. I rise from the contemplation of this ancient book with admiration at the wisdom with which its phraseology has been chosen; so that while human systems have crumbled to pieces, under the light of advancing knowledge, the Holy Scriptures, in their original tongues, remain pre-eminent, and no charge of error has ever been substantiated against them.

But I am conscious, that I am entrenching on time, which is more generally devoted, not to subjects like this, but to setting forth Christ as the Saviour of sinners, and to calling you to repentance, faith and good works. It is, however, so important, that those whose minds the idle sneers and the ignorant quibbles of the scep-

tic too often disturb in this matter of the inspiration and authority of Holy Scripture, should be strengthened, that I feel myself justified in making an exception on this day.

They tell you, that most who are renowned in science, reject the Scriptures. I deny the assertion. Many dabblers in science—who are far more ignorant of their ignorance, than wise in what they know—perhaps do. It is not *science*, any more than literature, or the fine arts, or medicine, or law, or commerce, which turns the heart from God. It is the evil heart of *unbelief* that departeth from the living God. There is as large a proportion of God-fearing men, who believe in the inspiration of Scripture, among mathematicians, astronomers, and first rate scientific men, as among any other class—and I think, *more*.

And therefore you, who may be unable to cope with the scoffers against scripture, may tell them, that there are men as well read on these questions as they, and far better so—who firmly believe in the inspiration of the Bible, notwithstanding all their objections.

Do they still throw instances in your way, and challenge a reply? Tell them, that no doubt a solution exists, though it may not yet be known;—that difficulties have on many previous occasions appeared and been considered as *insuperable;* but time has cleared them up and removed them all. And none is a more signal instance than that celebrated one for which Galileo suffered; as no physical fact is less palpable to the senses, is so strongly opposed apparently to the language of scripture, and yet none is at the present day more unreservedly received. This, then, I would use as my talisman, to silence all who would cast before me as-yet-unexplained difficulties, as proofs against the truth and inspiration of Holy Scripture.

Tell them, that 10,000 unanswered objections can tell nothing against the inspiration of the word of God, which our Lord himself quoted, (yes, these very chapters of Genesis) as the records of truth to be appealed to as authority."

The suggestions made in this valuable section of the discourse derive great weight from the high scientific attainments which the preacher is well known to possess. We confess, however, that we should hesitate to adopt his interpretation of the verb, "to make," which in our opinion amounts to a *petitio principii*. That verb, certainly, is not exactly descriptive of the idea of creation, but being a more general term, it probably does, in more passages than one, include the idea of creation. No such passage may be found in Genesis; but we are not bold enough to maintain positively that the fourth commandment is not to be considered as one. With a view to obviate the objection derived from the supposed creation of the sun on the fourth day, we would ask, Is it impossible that the sun should have been an *opaque* body before? If so, it was no light; and God made a light of it, when he made it luminous. Again, we believe, the opinion is now gaining ground, that light is not, what it was so long believed to be, a *fluid*, but the effect of something like a

chemical agent contained in our atmosphere, and is produced by that agent coming in contact with the rays of the sun and other heavenly bodies. Who can tell, but this peculiarity of our atmosphere was first imparted to it or greatly modified, when the command went forth, Let there be light. However, there can be no objection to the idea suggested by Mr. Pratt, that this command may have been fulfilled "by such a clearing of the thick and loaded atmosphere as to allow light"—no matter from what source—"to penetrate its mass with a suffused illumination."

However doubtful such speculations may be, the inspiration of the Scriptures is based upon unassailable arguments. Truth never can contradict truth. Scientific truth never can be at variance with revealed truth; but man's apprehension of either may be so erroneous, or so defective, as for a time to produce the appearance of contradiction.

The biblical account of the creation is, we apprehend, the nearest possible approach to a perfectly exact description, which was at all intelligible to man. It is quite possible that a perfectly exact description would have exceeded the grasp of our mental faculties, and thus have been utterly useless. The one which we possess, has often been compared to a series of dissolving views. First, all is a dark chaotic mass, upon which light breaks in. The second picture shows a distinction between the earth and the sky;—the third, clearer still, shows one between the sea and the dry land. The fourth is illuminated with the light of the starry heavens, and resplendent with the brilliancy of the sun. The fifth and sixth exhibit animated nature in all its details. The seventh shows the stupendous work complete and in the enjoyment of the divine blessing.

A nearer approach to the real transaction than is exhibited by these seven pictures, could not have been comprehended by man, and therefore was not given. The series, in its simplicity and grandeur, possesses an artistically progressive character, infinitely superior to all that poets have fabled or philosophers invented, and assuredly superior to anything that Moses could have imagined without the aid of inspiration. It is worthy of the great Creator. But to us it is not given to measure either the length of that period, during which primeval chaos was enveloped in darkness, or the duration of the time represented by each successive picture. That time is called a *day*, in terms which give the impression that a single revolution of our earth is meant; but then, again, who can tell whether the rotation of the globe around its axis was not slow at first, and accelerated by degrees? Innumerable suppositions may be framed; but we apprehend that the full light of truth is only enjoyed by those who dwell in glory.

J. W.

THE

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I.—*The late Bishop of Calcutta.*

It would ill become us, as Christian Observers, to allow such an event as the death of Daniel Wilson, the Bishop of Calcutta, to pass by without notice. He occupied too large a place in the Church, and was associated too intimately with the great evangelistic movements and leaders of the last half century, to be soon forgotten.

The voice of personal friendship and the testimony of domestic experience unite in the warmest expressions of attachment, gratitude, and admiration. Few, out of his own private circle, knew the simplicity of his inner mind, the affectionateness of his character, the gentle kindness of his manner, and the blessings he shed around, in his home. We may search far, before we shall find one who will leave in the hearts of his children and his nearest friends a more fragrant memory. There was a generosity, a zeal and a warmth in his private, as in his public feelings, which endeared him greatly to those who had the privilege of being allied to him and mixing familiarly with him. But Bishop Wilson was a public man in early life, and his name was well known throughout the Christian world. He commenced his career in close and affectionate intercourse with John Newton; he was prepared for college by Josiah Pratt; his first ministerial labour was as curate to Richard Cecil; and in after years his nearest friends were Thomas Scott, William Wilberforce, Henry Thornton, Hannah More, and all the most prominent supporters of the cause of evangelical religion in the Establishment. The Bible Society, the African Institution, the Church Missionary Society, the London Christian Observer, were all supported, not tamely and languidly, but powerfully and effectively by him. As a preacher he was for many years

more valued and better known than any other clergyman in the English Church, except Robinson of Leicester. Subsequently, as Vicar of Islington, he was one of the very first to introduce evangelical preaching, in combination with religious activity and schemes for providing the public means of grace for the mass of the people, into a populous parish. He led the way in church building; he was far in advance of the general public sentiment on the subject of education; his influence touched the springs of many great public institutions, and reached many of the most eminent public men of his time; while the high tone of his personal piety, the consistency of his character, and the force of his example, contributed greatly to the spiritual benefit of many in his own parish and beyond. As an expositor of Scripture he had very few equals. As an author, he has bequeathed in his work on the Christian Evidences and his Commentary on the Colossians, valuable legacies to the Church: they attest the extensive nature of his information and the practical character of his labours. As a Bishop in India, the facts connected with the growth of the English Church, during his episcopate, display the unwearied activity and the wide-spread influence he constantly exerted. The effects of his incessant labours would appear wonderful as the result of a young man's career, but they were the fruit of Bishop Wilson's old age, and exhibit the undiminished powers which he brought to his last great office.

It should be stated that Bishop Wilson never forgot, and, in now recording his end, we should not forget, that he was a Churchman. He was so, strongly and firmly. But we have good reason to remember also, that he loved the household of faith; that it was his view of his Church's scriptural character that secured his attachment; that he never wavered in his maintenance of the great fundamental doctrines of the gospel, however numerous or powerful might be the party in the Church of England that preached another gospel; and that his latter years witnessed a softened zeal for circumstantials and a growing catholicity of spirit. Nor would we forget that to his class (the evangelical party in the Church of England,) during the first half of this century, England owes a greater debt than to any body of men since the Puritans. The labours of Simeon and Wilberforce, of Lord Shaftesbury and Archbishop Sumner, of Cecil, Scott, Bickersteth, and Henry Martyn are inseparably connected with the history of the age in which they lived, and will extend with undecaying and with perceptible effect, through many generations to come.

Bishop Wilson's intellectual power has seldom been fully appreciated in India. But the Sermon he preached before the Church Missionary Society, in 1845, would of itself suffice to

prove the grandeur of his thoughts and the power of his eloquence. It may well be doubted, if there is on record so noble and masterly a Missionary Sermon.

His end was peace. Long tried by a dangerous and painful disorder, he had been accustomed to look on death familiarly. He had prepared for it in all his private arrangements, and he frequently regarded his end as near. At such times he manifested the deepest and most affecting contrition, and the most animating confidence in the alone merits of his Redeemer. On the night before his death he addressed a short note to the Archdeacon signed, *D. Calcutta, Firm in Hope.* When the Archdeacon went to him, he spoke of himself in terms of the most touching self-abasement; and when reminded that the blood of Jesus Christ cleanseth from all sin, he at once said, "Yes! but we have spoken of that before: that word must be taken in its context. *It is for those who are walking in the light.*" Mr. Pratt, however, assured him with the testimony, that *he* had manifestly so endeavoured to walk. And none who really knew him, would dispute the truth.

He had a restless night, and in the morning (January 2nd) departed without a struggle, apparently unconsciously, and without pain. He "fell asleep" on his couch, by his study table, with his desk, his Bible, his watch, his books, all ready by his side as usual; and to those who saw him soon after, the appearance of his majestic brow, his expressive countenance, his peaceful look, was inexpressibly affecting. He was followed to the grave by a great multitude, and his memory will be honored and loved, as long as life remains in those who were blessed with his friendship and knew his worth.

A man like Bishop Wilson is often an enigma to persons of weaker minds, who are placed in different circumstances. He was a man of genius, of warm and quick impulses, of rapid and varying emotions, with instantaneous transitions of thought, often loaded with cares and anxieties, often harassed by the weakness and follies of others, acting on reasons which could not always be explained, discharging difficult obligations in a variety of relations, and far more concerned about the main and leading points of his duty, than the etiquette and formalities of exalted station. Bishop Middleton began his official life with reminding himself, that "*manner* is every thing with some men, and something with every man." Bishop Heber was naturally gifted with a poetic temperament, and a manner that carried a charm to every heart. Bishop Wilson was entirely different to both in the constitution of his mind, and neither imitated the art of the one, nor shared the natural graces of the other. He knew nothing of, or cared very little for manner. The kind of dignity

which he believed his station required, he attempted to display, and his liberality never was at fault in the hospitality, the benefactions, or the outward state, which the English prelates, from the days of Queen Elizabeth, have practised. But he had no time to waste on refinements; he had little taste or appreciation for empty compliments. There was an occasional abruptness of address, a want of ease among strangers, and it must be added, far too much sagacity to be deceived by mere smooth appearances, and too much sincerity to affect pleasure when none was felt. Thus his reputation rested on no false or hollow foundation. He was not a courtier by nature or habit. He rather commanded than won respect; and he commanded it in spite of endless misconceptions and prejudices.

We cannot conclude without expressing the hope that his valuable papers may form the basis of a memoir worthy of him. His life was no inapt illustration of the history of his age; and his solid learning, his deep experience, his matured piety, his inexhaustible memory, rendered his correspondence rich beyond that of most men. He ought to be made known, as he really was, to the next generation, in all the amiability of his private life, the gentle graces of his domestic character, the extensive usefulness of his labours, and the wisdom, consistency, and power of his influence, his writings and his public ministry.

II.—*The Primitive Methodist Mission at Cherrapunjee.*

We have been permitted by the Committee of the Calcutta Christian Tract and Book Society, to transfer to our pages the following letter addressed to the Secretary of that Society, by the wife of one of the Missionaries stationed at Cherrapunjee, in connection with the Primitive Methodist Mission.—EDS. *C. C. O.*

January 2nd, 1858.

MY DEAR MR. LEWIS,—About twelve months ago you requested me to give you a few particulars regarding our Mission, as you wished to lay them before the Committee, and I then promised I would do so when the little book, "Come to Jesus," arrived. I am now thankful to say that we received one box about the beginning of April, and the rest about two months ago.

The books are got up very nicely, and we feel very grateful to yourself and the Committee for getting them done for us. Many of our converts also have expressed feelings of the deepest gratitude, and the great delight they have in reading it. Some of them will say, "It speaks to the heart: Oh! I had such joy in reading such and such a passage." Others will say, "I now get

great power, for I take the little black book with me, wherever I go; it gives me such help to speak to my fellow-countrymen, for I often take it out of my pocket and read and speak from it, wherever I meet with two or three Khassias here and there." Another will say, "Oh! I do love that little book, for I feel that Jesus is much dearer to me since I read it." These sentiments have often been expressed with the eyes suffused with tears, and the heart heaved, as if there was a deep feeling which could not be expressed. Another of our converts in the valleys was expressing his feelings after the death of his child: he said, "I was almost overcome with grief and in great distress of mind, for there was no fellow-Christian near me, but I thought of the little book, 'Come to Jesus.' I took it up and read it, I was comforted; my troubled soul was calmed, and I felt so happy, I thought no more of my child, for I felt such love to Jesus, who had invited me and all to come to him. I saw that my dear child was happy with him."

Two or three have been received into our little church, tracing their first convictions to this little book.

I have just mentioned a few facts, thinking they may prove an encouragement to you to go on in your good work, and may the Lord still continue to bless this effort of yours to these superstitious mountaineers.

Several have bought the book for four annas a copy, and others for two annas, and six pice also: they give according to their circumstances. You will see from the few facts mentioned above, that our converts are indeed eager, and some of them are thirsting for that knowledge which affords peace and comfort to the soul and maketh wise unto salvation. I am sorry that we cannot say this of the country at large, for they do not even appreciate instructions like the people of the plains, neither have they any inducement to do so from worldly motives, for there are no lucrative appointments to be obtained up here: so those who seek for knowledge chiefly do so from higher motives, that is to gain a knowledge of the Christian faith.

These people are very volatile in their habits, and this, of course, exercises a very baneful influence upon our schools, by causing them to be so fluctuating. But I will be brief: as you say that you do not wish a *detailed* statement, so I shall just answer your questions as briefly as possible.

Our Mission station here is called *Nongsawlia*. We have two schools, one male and the other female: the average daily attendance of boys is thirty, that of the girls twenty. We have also Sabbath-schools, the boys number about seventy, and the girls thirty. We have two public services on the Sabbath, and the congregation numbers about one hundred and fifty; sometimes

more. Church members fifty. We have small day-schools in four other villages contiguous to this; the *Cherra* one numbers from twenty to thirty, *Mausmai* ten, *Maumlee* eight, and the station eight. We have likewise a daily school at two other places a little further off, they number about twenty-five.

There are four other places where the people have built their own school-room, which is used as a place of worship every Sabbath; these places are supplied by our Catechists. The congregation on the Sabbath at *Shella* is about thirty, Sabbath-school twenty, Church members eleven. *Nongwar:* congregation forty, Sabbath-school thirty, Church members eighteen. *Nongkroh:* the school-room at this place has only been built a short time ago, there is no church here, the congregation numbers about twenty, the Sabbath-school twelve. We have a day-school in each of these places, but they are very fluctuating.

These three last named villages are to the west of us, in the valleys; the people support themselves by their orange groves. The converts are no expense to the Mission, they build and repair their own places of worship. We have another out-station at the large village of *Jiwai* in the Jynteah, three days journey from this. One of our young men is there constantly. The congregation used to be from forty to fifty, I think it is something smaller now; Church members eight. The people of this village are chiefly cultivators.

The total numbers of all, according to our last report sent home, are as follow. Boys' schools two hundred and four, female schools thirty-six, number of congregation two hundred and ninety-five, Sabbath-school one hundred and ninety-four, number of Church members ninety-six, total number of baptized since the commencement of the Mission one hundred and four. We have a church fund at our station here, which realizes from seven to eight rupees monthly, some of our converts giving as much as eight annas. I think this speaks well for them, particularly as none of them are in affluent circumstances. There are many adults, both male and female, learning to read here and there, who do not attend our schools, but some of our youths go to their huts to teach them. Such is the little we are trying to do among these very superstitious people.

III.—*Indian Christian Association.*

We have received a few copies of a pamphlet;* the contents of which we should like to transfer to our pages unabridged; but our limited space compels us to make a selection. We have found it very difficult, however, to discover the portions that could be omitted with the smallest amount of injury.

A Public Meeting was held in Queen Street Hall on Monday, 9th November, for the purpose of forming, in connexion with the present crisis in India, an Association for the removal of all Government encouragement of caste, connexion with idolatry, and opposition to the profession and the promulgation of Christianity in the East. The Meeting was very numerously attended. Among the Gentlemen present were—Mr. Cowan, M.P.; Mr. Black, M.P.; Lord Benholme, Sir W. Johnston, Professor Balfour, Colonel Wakefield, H.E.I.C.S.; Colonel Anderson of Winterfield, R.H.A.; Dr. Maclagan; Major Davidson, H.E.I.C.S.; Mr. Findlay Anderson, of the Madras Civil Service; Mr. Cadell of Tranent, Dr. Russell, Dr. Greville, Mr. James Cunningham, Mr. Robert Haldane, Mr. J. Dalmahoy, Mr. P. Dalmahoy, Mr. K. M'Queen, Mr. Hay of Whiterig, Mr. Stothert of Cargen, Mr. Sheriff Cleghorn, Mr. W. Dickson; Rev. Drs. Candlish, Tweedie, Hunter, Alexander, Hanna, Duncan, Begg, A. Thomson, M'Farlane (Dalkeith); Rev. G. D. Cullen, Rev. J. Lewis, Leith; Rev. W. Tasker, Rev. A. M. Stuart, Rev. J. M. Mitchell, Bombay; Rev. F. Gillies, Rev. Mr. Brown (Dean), Rev. J. Robertson, Rev. Mr. Hardy, Rev. Jon. Watson, &c. &c.

On the motion of Mr. Black, M.P., Colonel Anderson of Winterfield was called to the Chair. The Rev. Dr. Hunter, Tron Church, opened the proceedings with prayer.

The Chairman, in addressing the Meeting, said,—When the recent tidings from India reached our shores, our hearts were rent with the fearful tale of the massacre of helpless women and children in Bengal; and the conclusion to which many had come was, that God had a controversy with our land regarding the manner in which we had treated our Eastern possessions, and that it became us to inquire whether or not we were individually as well as nationally guilty. No one more than himself believed in the valour of our troops. He well knew that all that man could do would be done by the little band of British soldiers in Hindustan, and he had not been mistaken, for he believed the world had never witnessed more heroic chivalry and devotedness to their country's cause than had been manifested in India. Still he was firmly convinced that in the whole of the

* Indian Christian Association. Full Report of a Public Meeting, held in Queen Street Hall, Edinburgh, on Monday, 9th November, 1857, to form, in connexion with the present crisis in India, an Association for the removal of all Government countenance of caste, connexion with Idolatry, and opposition to the profession and promulgation of Christianity. Edinburgh: Thomas Constable.

Indian mutiny we ought to see the hand of God, and that it was our duty to betake ourselves to Him in prayer, entreating Him to turn away His holy and just indignation, and preserve to us our Indian empire. Much prayer had consequently been offered up both in families, in private circles, and in a more public manner, and it had gladdened the hearts of many in the land, when our most gracious Sovereign had appointed a national fast on account of these sad calamities. He well remembered how the day of humiliation in the case of the Crimean war had cheered the spirits of our brave soldiers then engaged in active conflict; and he could not forget that it was not till after its occurrence that our arms were crowned with victory. God had answered our prayers then, and He would do so still. Last week, fully sixty gentlemen, including many ministers of the gospel of various denominations, had met in the Religious Institution Rooms, "for free discussion, and to devise means for improving the present crisis for the spiritual good of India." It was a delightful and most harmonious meeting. In fact all such meetings were so, when the Lord's people of different denominations met together for prayer, and saw each other face to face; the rough corners of prejudice were then thrown aside, and the little peculiarities which kept them too much apart on other occasions were trampled under foot. The two members for the city were present, and they pledged themselves heartily to co-operate with them. It was at length agreed to convene a public meeting of the inhabitants, to lay before them the deep importance of Christianizing India, and removing all obstacles out of the way of the native converts. This meeting had now been called, and he was glad to see so large and influential an attendance. The object they had in view was to diffuse more general information regarding India than they at present had, to awaken a more general interest in that country and its people, and to advocate the propriety and necessity of still more united prayer on their behalf. It was not the purpose of the projectors of the meeting to bring a railing accusation against any one—either against the British Government or the East India Company—a Company, he had not the slightest hesitation in saying, which, with its faults, and they were many and grievous, had been the source of unspeakable benefit to that country. He was by no means desirous to dwell on these faults, as many of them had passed away; but since both Governments, both the British and the East India Company, as he trusted, had seen the error, the sin, he should rather term it, which they had committed in ignoring Christianity, he hoped the humble aim of all the friends of missions in this country would be to enter heartily into the proposal that would be laid before them. The two respected members for the city, to whom he had already alluded, heartily approved of their scheme, and were willing to co-operate; and he wished the general public to prove, by their prompt and decisive action, that they were thoroughly alive to their interest in the matter. They did not propose to form a new mission in India,—this was neither necessary nor expedient, but to give a fresh impetus to existing societies and organizations. He

would urge all the friends of godliness to come speedily up to the help of the Lord—to the help of the Lord against the mighty—convinced that if such aid were heartily rendered, they might yet see that God had over-ruled the passions of men for His own great purposes, and that He had preserved India not only for His glory, but for the temporal and spiritual benefit of the many millions which were there under the sway of our gracious Queen. The wish of the projectors of the present meeting was, that the banner of the Cross might more and more be unfurled in India, that every encouragement might be given to the furtherance of the gospel of Christ, that idolatry might be destroyed, and that the abominable system of caste might be cast away for ever. Thus would God indeed be glorified. He rejoiced to think that there were many truly converted and pious men in the Indian army—God be praised for it—men who, like the noble and gallant Havelock, were not ashamed to own their Lord and Master. He had no doubt that it was from their private prayers that they derived all the strength which fitted them for every duty to which they were called, and that it was because they served One whose yoke was easy and whose burden was light, that they were enabled so successfully to bear up in the midst of the most trying calamities.

Lord Benholme briefly moved the first Resolution, which was seconded by Col. Wakefield, and supported by the Rev. Dr. Alexander.

Resolution I.—"That, in connexion with the present crisis in India, there is an imperative obligation lying upon all British Christians, to adopt immediate measures for enlightening the public mind and awakening the public interest on the subject of Indian affairs, with a view to secure the entire withdrawal of all countenance from idolatry and caste, and the removal of all obstacles to the profession and propagation of Christianity; as well as also, ultimately, with a view to stimulate missionary zeal and enterprise on behalf of India among all branches of the Church of Christ."

From the speech of the Rev. Dr. Alexander we cull the following sentences:—

The object of the present meeting I understand to be twofold. In the first place, to inaugurate or initiate a protest from the people of this country against the patronage and encouragement, directly or indirectly, of idolatry by British officials in the East; and, secondly, to initiate a demand from the Christian people of this country, that in all time coming no discouragement or impediment shall be, directly or indirectly, put by our Government there in the way of the progress of Christianity amongst the people. After reference to the respect to idolatrous objects and worship exacted from the officials of the Company, and the granting of privileges to Heathens and Muhammedans which were withheld from Christians, Dr. Alexander concluded—Let me refer for a moment, not so much to the sin of such practices, as to their folly and inexpediency. Upon the sin of them there can be but one opinion amongst Christian people; but, perhaps, if we direct attention to the folly and

inexpediency of them, we may be able to fall on considerations which may have more effect in certain quarters. There can be no doubt that this temporizing course, this toleration of idolatry and shrinking from the acknowledgment of Christianity, has had a great effect in lowering the estimation in which our people and Government are held in that country in the minds of the native and Muhammedan population. There can be no doubt that a more consistent, manly course would have commanded more of their respect and submission. So far as I know anything about the Oriental mind, I am impressed with the conviction that only two things deeply awe Orientals; the one is the exhibition of superior physical power, to which they must succumb; and the other, the exhibition of religious earnestness. I attribute a great deal of the success of Muhammed not so much to the power of the sword—for that was only the instrument and representative of an inner power—but to the religious earnestness which he succeeded in infusing amongst his followers. Nothing could resist or cope with that religious earnestness, until it was met in Europe by corresponding religious earnestness in the chivalry of Europe. Religious earnestness, firmness, manliness, has a deep and powerful influence everywhere, and I believe especially among Orientalists. When this was repudiated by us, how could we be respected by either heathen or Musalmán? If, as Bishop Heber complains, we act in India as if, in the matter of religion, we were the most lukewarm and cowardly people upon the face of the earth, how could we find respect from a people so sincere in their religion as the Hindus, and especially the Muhammedans? By acting as we have done, we have been trying to govern this country with our right hand tied, by mere physical power, while we have been putting aside the mightier moral element that would have drawn towards our Government and nation the inward respect and veneration of the people. Another point of view is, that by the discouragement of Christianity, especially in the army, we have prevented the growth of a people in that country who would have been on our side at this crisis, and at all crises. In confirmation of this view, I beg to read a statement made by one most competent to speak on such a question, the late Sir Thomas Munro. It is as follows:—"That power (the British) is exposed to greater danger from secret conspiracy than from open resistance, and this danger must increase with the extension of the British possessions, which augments the disproportion in numbers, already so immense between the rulers and the subjects. But in establishing a body of native subjects connected with the mass of the people by a community of language, occupations, and pursuits, and united to the British Government by the stronger ties of religion and mutual safety, ample means would be acquired of procuring information of the proceedings of the people, and of all machinations against the British power. In the course of time still greater advantages would arise, the support of a respectable body of Christian subjects would contribute to strengthen the British power in those junctures of commotion and difficulty which must be expected to occur in a country like India, that has been in

a state of revolution for ages." I conclude by quoting the following remarks from the *Edinburgh Review*,* as an expression of what we really wanted:—"Let the temple of Kali have no more and no less protection than the straw-built preaching station of the missionary; let the Government take no more and no less account of the funds of the Hindu and Muhammedan religious endowments than of those of the Society for the Propagation of the Gospel." I take it that this is pretty much what we want—that Government would let idolatry and its followers alone, and give free scope, without fetter, discouragement, or interruption, to those faithful men who unfurl the banner of the Cross, and seek to preach Christ and Him crucified.

The Rev. Dr. A. THOMSON moved the second Resolution, which was to the following effect,—"That, in order to the end contemplated, full and accurate information ought to be obtained and widely circulated in regard to whatever practices, hostile to the profession of Christianity, or favourable to the false religions of India, have been hitherto sanctioned or countenanced by the authorities there; as well as in regard to all obstacles that have been interposed in the way of the propagation of the Gospel among all classes of the community."

This Resolution was seconded by Mr. FINDLAY ANDERSON, after which the Rev. J. MURRAY MITCHELL addressed the Meeting in support of it.—I need not, he said, occupy your time by saying how thankful I am to be present at a meeting of this kind; nor need I attempt anything in the shape of exhortation as to the need of earnest and energetic action on behalf of India. I believe you rather expect information—something in the shape of facts—from those of us who have been in India. The Resolution which I have the honour to support states that we must collect and circulate "full and accurate information" as to Government connexion with idolatry and other evils. Now, suffer me to pause on that word *accurate*. Our Association must discriminate, and teach others to do the same, between facts and fictions. In the present excited state of the public mind, many charges are brought against the Indian Government, which every one who has been in India knows to be sadly exaggerated, or even quite erroneous. The fact of my being a missionary, and totally unconnected with the Government, only makes me the more anxious that the exact truth should be known. Fair play to everybody—our Indian authorities not excepted. While the nation proceeds, as it is time it should, to inaugurate a new policy,—a policy which shall be imperial in its dimensions and truly Christian in its character,—let us not overturn the old administration on false pretexts, nor lay in injustice the foundations of the new. As an instance of accusations totally erroneous, I may mention the statement that the Koran is used in all Government Schools in India. To any one acquainted with the composition of our Indian population, such a statement carries its own refutation along with it.

* No. for July, 1856.

But there is another class of facts regarding which still greater caution is necessary. When we speak of Government connexion with idolatry and other evils, let us ever distinguish between past and present. A calm review of the whole history of that connexion would be in many ways instructive. About the beginning of the present century matters were as bad as bad could be; and we cannot use language too strong regarding the sin and shame of the state of things that then existed. But since the years 1813, and still more since 1833, when the admirable despatch of Lord Glenelg was penned, improvement has been going on. Every one knows that Suttee, Thuggee, and infanticide have been suppressed. Slavery too, has vanished from our territories, though it still exists in a fearful form in Travancore, a native state. The payment of pilgrim taxes into the Government treasury—the administration of oaths in the name of false gods—the firing of salutes in honour of native festivals—prayers for rain to false gods—the official attendance of Government functionaries at heathen festivals—the direct management by Government of temple funds—these, and similar evils have ceased. Nor is there any more of Government opposition to missionary efforts. Our missions receive perfect toleration—and we have asked no other boon.

Let us here, in fairness to the Indian Government, note that the administration of the island of Ceylon was defaced by blots as foul as those I have mentioned, although conducted directly by the Colonial Office. In that island, also, reforms equal to those in India have been effected. Buddhist priests are no longer appointed by the British authorities; nor is "devil-dancing" any longer paid out of Government funds, as performed (for so the official document expressed it) "for her Majesty's service"—a statement at once horrible and ludicrous.

These horrors, then, have departed, and we thank God for it. When we speak of them, let us speak of them as things that were. Other evils still remain; and it ought to be known that the Indian authorities are not blind to their existence. They were engaged in the consideration of some of them, when this awful typhoon burst over their heads, and taxed every energy and every thought to secure the preservation of the State. I have, indeed, seen it stated that the Indian authorities deny that they have any connexion with idolatry. They admit that there was, they deny that there is, such a connexion. It is to be hoped that no such ground is taken, for it is utterly untenable. There *is* a Government connexion with idolatry. I especially refer to grants to heathen temples. This is a subject of immense importance, and will demand much investigation. The country will require to appeal to Parliament for returns, entering into full and minute details: for the evil ramifies to infinity; and neither the authorities at home, nor the authorities in India, have any adequate conception of its fearful extent. Why, there is hardly a paltry shrine over the length and breadth of Western India (I speak of the part of India that I am personally acquainted with) that does not receive Government money. We

shall be told, "Ay, but when we took the country, we pledged ourselves to keep up the existing institutions,"—for these words have often been rung in our ears in India when reforms were demanded. That argument, however, if it proves anything, proves too much; for we have innovated again and again; and in the name of God, and for the sake of outraged humanity, we have destroyed institutions that existed when we came upon the scene. But when was the pledge given? and where is it recorded? and to how much does it bind us? It looms before us as a terrible bugbear, forbidding advance; but when we go up to grapple with it, it retreats into the darkness. Grants to heathen temples, moreover, made by former heathen Governments, were of two sorts. Some were perpetual, and secured by charter; others were discretional, and liable to be withdrawn at the pleasure of the Government. Have we distinguished betwixt the two? I believe not. I think that in Parliamentary returns already made, the sums alienated to heathen temples, in the Bombay Presidency alone, is given as seven lacs of rupees, or £70,000.

But there is another form of this evil. In the accounts of the villages in Western India, there has been an item called "village expenses." Village expenses! That looks innocent enough. Well, the term is rather vague; what may it cover? Doubtless paper, pens, ink, lights in the public hall, and so forth. Yes, all that, and a vast deal more. Payments are made, under cover of this very innocent-looking item, to wandering religious teachers, religious gatherings, dresses for the idol, and so on. An immensity of mischief has been done in this way. I have said that even the authorities in India have had no idea of the infinite extent of the evil. But I believe they are now becoming aware of its magnitude; and probably this will be cured without much delay. But this is one of the points on which full information must be obtained. I have not much time to speak of Government encouragement of caste. In Western India there has been a most gratuitous concession to its iniquitous demands. None of the lowest castes have been admitted into Government Schools. Now, this is an absurd anomaly; for caste is not recognised in the Bombay army—happy for India that it is not—nor is it recognised in the regimental native schools, for the Brahmin and the Mhar learn in the same class, and sit on the same bench. Why was it allowed in the Government Schools? Perhaps the explanation may be found in the fact that such matters were under the control of an Educational Board, half of the members of which were heathen; so that heathen counsels often ruled in educational movements. The evil was pointed out, times without number, for at least the last fifteen years. We certainly spared no arrows; but to every protestation and remonstrance the Board remained impenetrable. That was the Board, by the bye, that ordered the Ten Commandments to be torn out of a translation of Chambers's Moral Class-book, as bringing the Christian infection too near. Yet assuredly in condemning the doings of the Board and its President—a European Judge, alas!—we must by no means excul-

pate the Government, which had the control of all its proceedings.

But that suggests another point which in justice we must not forget. It is not fair to hold the present occupants of office responsible for the deeds of their predecessors. The present Governor of Bombay, and the present head of the educational department, are not answerable for errors which they did not originate, and perhaps are anxious to remove. I rejoice to learn from a document received from Dr. Wilson of Bombay, only by last mail, that the authorities in Western India have begun to act in regard to the exclusion of the lower castes from their schools. We can hardly doubt, then, that this concession to Pagan tyranny, which has been the disgrace of Bombay for a quarter of a century, will speedily be numbered among the things that were. But let the voice of Britain be heard in the matter, telling the authorities that she expects them to do their duty, and that with the least possible delay.

And now, Sir, after this long reference to Government misdeeds, let me remind this meeting that it is not Government alone that have committed acts fitted to arrest the progress of the Gospel, and call down the displeasure of Heaven. Why, it has passed into a proverb with us in India that the greatest impediment to the spread of Christianity is the ungodly life which many Europeans lead in that land. Government opposition to missions has long ago ceased; not so the opposition of individual Europeans. Or, if open opposition has been comparatively rare, cold and heartless unconcern has been fearfully common. And what of the nation at home? Why, Sir, *we* have often, often in India, sorrowfully talked of two things as being both of them infinitely desirable, yet both seemingly impossible of accomplishment. The one was to awaken India to a sense of her spiritual miseries, and the other was to awaken Britain to a sense of her duty towards India.* We speak of the shortcomings of the Indian Government, and very properly; but why did Britain allow them? The same influences that will be potent to suppress the evil now, were potent enough before. Let Britain humble herself before God as nationally guilty. "Our empire in India," said the greatest of modern statesmen, "is an awful thing." If it was so when Burke uttered these words, how much more awful now! Yes, awful in its grandeur, and most awful in the responsibility it lays on Britain. Does Britain yet feel the sublimity and the solemnity of the trust committed to her? Assuredly no. God has startled us from sleep as by a thunder-clap; let us not relapse into guilty slumber, lest a still worse thing come upon us. The greatest nation of Heathendom is committed to the care of the most favoured nation of Christendom, in order that Britain may, like an elder to a younger sister, take India by the hand, lead her in paths of righteousness, and teach her to emulate, nay surpass, herself in all that can adorn and exalt a nation. Ennobling task!—thrice glorious opportunity of doing good! That task—that opportunity—is still ours;

* The italics are ours.—EDS. *C. C. O.*

may our nation recognise the grandeur of her mission, and so acquit herself

"As ever in her great Taskmaster's eye."

Dr. CANDLISH, in proposing the third Resolution, said—I am very glad that this resolution requires nothing to be said in its support, especially after what we have heard so very telling and so very much to the point from our missionary brother, Mr. Murray Mitchell, who has, I think, very clearly and distinctly indicated what is the duty of this Association. I very thoroughly concur with him in the opinion that we must proceed with extreme caution in this matter, not denouncing evils as present which have been removed, and not proposing to charge uncharitably existing officials with the faults of their predecessors. I very thoroughly concur also with him in thinking that we must lay our account to meet with considerable difficulty in ascertaining facts, or in, perhaps, moving Government to ascertain facts. It will be observed that in the Resolution it is contemplated that this Association should aim at the formation of similar associations all over Scotland, and that with a view, ere long, to a more distinctly and thoroughly national movement. We may initiate a national movement in Edinburgh, but, of course, we cannot at once inaugurate it; but I do hope to see, as one of the labours of this Committee, the very speedy formation of such a number of influential associations over Scotland as may lead to united action in the direction both of removing obstacles, and of promoting India's good. It will be observed that in proposing this Association we disclaim any intention to set up a new mission of our own, or to revolutionize missionary movements. Our object rather is to remove obstacles out of the way of existing missions, to encourage and stimulate the large extension of missionary operations in India, and to do what in us lies to make the exertions of our missionaries there more easy and more effectual. I will only just take the liberty of saying, in regard to the position which this Association will occupy, that I do hope that both it and other kindred associations, in protesting against all Government countenance of caste, connexion with idolatry, and opposition to the profession and promulgation of Christianity, will not content themselves with merely a general demand upon Government to remove all those obstructions and hindrances in the way of Christianity, but that they will go much more practically to work in the line indicated by Mr. Mitchell. There are a variety of questions connected with right government—I mean with the right government of India in its highest sense—which must be looked at in detail. I think it a great pity, if it go abroad that all this Association is to do is just to raise a general cry against the Government countenance of caste and idolatry—the general cry against obstacles in the way of missionary effort. I think we must, as an Association, go in a practical and business-like system to work. We must take up a variety of questions bearing upon the best interests of India, and how it shall be best governed so as to promote that end for which God has placed that country under our authority. I need not indicate in

detail what these must be. We must, however, thoroughly and accurately inform ourselves as to the evils which now prevail in India to hinder good government, and to hinder the progress of Christianity there. We must, I think, proceed on the principle so well put by Mr. Mitchell, that in all the departments under the control of Government, Government should, at all events, so act as not to give room for the impression among its subjects in India, that it wishes them to remain in error, in heathenism, in idolatry. I should say that we must all agree in this. However much we might differ as to the amount of direct support and encouragement the Government, as such, might give to any evangelical operations in India, we must all be of one mind in this, that the great sin and impolicy of our Government hitherto has been in not acknowledging itself to be a Christian Government, and thoroughly and consistently acting as a Christian Government. Surely we should have commanded the respect and attachment of the natives far more thoroughly, if we had avowed ourselves to be a Christian Government, disclaiming, of course, any intention to make the natives Christians by force, or to interfere, by any persecution, or by any disability, with their profession of their own religions; but yet, at the same time, avowing ourselves to be a Christian Government—avowing ourselves to be a Government desiring them, by all means, by all fair means, to become Christians—and avowing ourselves determined to act consistently as a Christian Government. But the policy hitherto has been, to a large extent, to convey the impression that the Government in India in religion knows no difference between truth and falsehood. Now, seriously, whatever a Government may do in the direct support of truth, the Indian Government ought to be conducted on the principle that it recognised Christianity as true, and those other religions as false, and that although it will not interfere with the profession of those other religions, it distinctly avows, as a Government, its belief that Christianity is the truth of God. There is, I was just going to say, in my opinion, a sufficiently wide field of action before us as an Association. We should, I think, take into consideration a variety of questions such as has been adverted to. There are various views that may be suggested, bearing upon the Christianization of India, that we ought to take into consideration—various views bearing upon the obstacles to the Christianization of that continent. I think, for example, it would be a fair subject for consideration, whether there are not obstacles interposed in the way of the colonization of India, and of the settlement of our countrymen there, and whether these are not obstacles to the Christianization of that country—for who can doubt, that encouraging colonization in India, as far as it could be encouraged —who can doubt that Christian settlements being encouraged there, would be the removal of a very great obstacle in the way of missionary effort, and of the Christianization of that land? Then I would just like it to be understood, that while I hail the formation of this Association, I regard it to be at present but the day of small things, not of course to be despised. I look upon it as the precursor

of something much more decided. We say in the resolution, that we do not, as an Association, intend to set up a new mission, or to revolutionize the principles upon which existing missions are conducted; but I very thoroughly agree with the Editor of the *Witness*—who deserves the thanks of the Christian community for having called their attention to the subject—that the time has come, when there should be solemn deliberation and solemn conference among all those who are interested in missionary and evangelistic work in India, as to the best method of carrying forward that work, of getting rid of hindrances, and of facilitating operations. I believe that out of this Association, although apparently formed upon a more limited basis—I hope that out of this Association there will arise something like full deliberation among all who are carrying on missions in India, as to how these missions may be best promoted. There are a variety of subjects that might occupy the attention of any conference on this subject—such as, for example, the circulation of the Word of God, the getting up a good native literature for the natives of India, who might be disposed to read it, and who are now to a large extent under training for reading. The faculty of reading is becoming all but universal among the population of India; and it is of the last consequence that Christians here should consider—and this is a thing which could best be considered, not separately as Churches, but together—how a good native literature could be provided. Then there are the training of missionaries at home, and a variety of other things which might be considered; and I hope, therefore, that out of this Association, although at present formed upon a somewhat limited basis, and rather pointing in the way of negatives than of positives, I hope that out of this Association something positive will emerge. I know that we will differ among ourselves as to some points, when we come to consider what can be done positively in the way of advancing religion by Government or by other parties; but that is no reason why we should not consider, as far as we possibly can, what can be done in the way of facilitating Christian effort, and why we should not take a large, broad view of the subject, and sit down in detail to look into the principles and practices connected with the government of India, both in present and past times, with the view of being enabled not only to raise a vague, general cry against the countenance given to idolatry and so forth, but on purpose to suggest specific amendments and specific measures. I hold that the chance of our influencing Government will very much depend on our Association, or any National Association that may be formed, coming to the Government and indicating such thorough and exact information on the subject, and such maturity of view,—on our coming with distinct proposals, showing that we have really studied the subject, and are really prepared to offer suggestions,—I believe that our hope of influencing the Government and of influencing the public mind will very much depend upon this being the result of our deliberations and of our actions. I would just say, in conclusion, that I hold that the Associa-

tion which I trust will be formed to-day is perhaps one of the most important events which has happened in this country for a long time. Its object is very clear and definite; it is to prevent two things,—to prevent either the awakening of the public mind, which has taken place in consequence of those horrible disasters, subsiding again into its old lethargy; or, on the other hand, to prevent that awakening taking a false and unwise direction. We have, as a nation, much to answer for. It is easy to blame Government—it is easy to blame officials; but the real parties to blame are the people of Great Britain. They are the real culpable parties. We have shut our eyes as a nation to the weighty responsibility connected with our possession of India. We have looked upon India as a place where our sons would be able to reap wealth, and then come home to spend it. We have looked upon India as a field of commercial enterprise —we looked upon it as a field for military glory; but we have never as a nation calmly and deliberately considered what is our national duty as regards that great empire. Now, God in his providence is awakening us to a sense of our duty; but I much fear that unless proper pains are taken, after these fearful events have gone by, after this terrible storm has subsided into a calm, we, too, may subside into a calm, and lapse, as of old, into indifference; or else that, under the impulse of excitement, we may loudly exact and enforce measures altogether unsuitable to the emergency, and unwise as regards the future government of India. To obviate the risk of these two evils, this Association I hold to be most important, and I rejoice therefore in being permitted to move its formation.

RESOLUTION III.—"That for the purposes of inquiry, deliberation, and action, an Association be now formed in Edinburgh, to subsist so long as it may be needed for the end in view, and the said Association, or its Committee, be authorized to take immediate steps for procuring the formation of similar Associations all over Scotland, so that if it shall be deemed expedient there may be ere long a national movement and demonstration in this great cause, it being understood that the Association is not to form a new mission or new scheme of missionary operations, but to aid in the evangelization of India, by protesting against all Government countenance of caste, connexion with idolatry, and opposition to the profession and promulgation of Christianity."

R. K. GREVILLE, Esq., LL.D., seconded the motion.

Mr. GRANT, temperance coffee-house-keeper, rose in the body of the hall, and wished to propose an Amendment on the Resolution, with the view of securing the abolition of the opium-traffic in India, which he insisted had not been alluded to in any of the speeches.

He did not, however, find a seconder; and Dr. Candlish, amid the applause of the Meeting, explained that he would not have spoken in favour of the Resolution, had he not considered that the opium-traffic was one of those things included in what must fall under the consideration of the Association.

The Rev. G. D. CULLEN moved the appointment of a Committee, with power to add to their number, and to choose their own office-bearers, in carrying out the objects proposed.

All the Resolutions were carried unanimously.

W. C. ANDERSON, *Chairman.*

Thanks were voted to the Chairman, on the Motion of JAMES CUNNINGHAM, Esq., W. S.; and the Rev. R. S. HARDY concluded with prayer.

COMMITTEE.

COLONEL ANDERSON, R.H.A., *Chairman.*

Colonel Wakefield, H.E.I.C.S.	James Dalmahoy, Esq.
Major Davidson, H.E.I.C.S.	Dr. Douglas Maclagan.
Findlay Anderson, Esq.	Peter Bayne, Esq.
Major Conran, H.E.I.C.S.	Dr. Coldstream.
John Muir, Esq., D.C.L.	James Marshall, Esq.
Kenneth M'Queen, Esq., M.D.	Rev. Wm. Robertson, New Grey-friars'.
F. W. L. Gordon, Esq.	
P. Reid, Esq.	Rev. W. H. Gray, Lady Yester's.
Donald Matheson, Esq.	Rev. Dr. Tweedie.
James Cunningham, Esq.	Rev. Dr. Candlish.
R. T. Webb, Esq.	Rev. Dr. Begg.
Daniel Ainslie, Esq.	Rev. James Lewis.
Robert Paul, Esq.	Rev. Dr. A. Thomson.
A. F. Bruce, Esq.	Rev. D. T. K. Drummond.
Capt. G. F Carnegie, H.E.I.C.S.	Rev. Jonathan Watson.
Robert Haldane, Esq., W.S.	Rev. R. Spence Hardy.
P. B. Mure Macredie, Esq.	Rev. G. D. Cullen.

Rev. G. D. CULLEN, 28, Royal Terrace, *Hon. Secretary.*
F. W. L. GORDON, Esq., 1, Clarendon Crescent, *Treasurer.*

IV.—AMERICA:—*A Pastoral Letter.*

THE SYNOD OF NEW YORK, *to the Churches under its care, sends greeting in the name of our common Lord.*

DEARLY BELOVED BRETHREN,

In considering our duty to those for whose spiritual well-being we are bound to watch, we cannot overlook that part of it which consists in calling on you to ponder and improve the signal dispensations of God's Providence. Our annual meeting has occurred this year at a period when two great events, deeply affecting ourselves as well as the nation and the world, have come upon us with all the shock of a surprise. In the one, our Missions in a distant land, while peacefully and successfully prosecuting our work, have been involved in the destructive consequences of an uprising of the native population against their rulers, in which much life and property

have been sacrificed. In the other, an equally unexpected catastrophe has overtaken the monied interests of our own land. In these events, we hear the voice of the rod and Him who hath appointed it. Permit us to counsel you, too, dear Brethren, to listen to it with a devout spirit.

1. *In regard to the sudden reverse which has overtaken this community in the midst of its prosperity: what lessons are we taught by it?*

This arrest of the vast machinery of commerce has already crushed the fortunes of many, crippled still more, and destroyed the prospect of subsistence to a vast multitude who are dependent on their daily labour for their daily bread. All the purposes of the Divine Wisdom in bringing about this crisis cannot be here spread out before you. It will test the faith and patience of God's people who are called to share in the effects, even though they may not have contributed to produce the storm. It will exhibit their love for Christ's cause, which they have heretofore sustained by their gifts, and which needs their gifts more than ever. It will reveal the extent of that Christian compassion which, by giving to the poor, lendeth to the Lord. It will promote the spirit of humble dependence upon God, confirm their reverence for his Word as a true description of the uncertainty of all things on earth, and lift many a soul into the world of certainties and holy peace. In these and other ways, no doubt it will bring forth the peaceable fruits of righteousness. But we desire especially to remind you that it will also test the *integrity* of many. It is a period of temptation to think and do wrongly, and thus give offence to God, and bring dishonour on the godly simplicity and sincerity which ought to characterize the Christian life. And the apprehension of this danger leads us to raise our voice in affectionate warning to those, who are considered by the world as the representatives of the nature and value of Christian principles, *as they affect the business of the world.*

We call upon you, therefore, to inquire how far any of you have been led away by the spirit of the world; and, if you have, to humble yourselves under the mighty hand of God, reform whatever has been amiss in your example, and thus bear your testimony to the inviolable character of the laws of God, which, sooner or later he will vindicate by a righteous severity.

We admonish you, in the name of our Master, to set an example of a scrupulous probity in your business dealings, in all respects. Make every necessary sacrifice in this trying period, to give to every man his due. Owe no man anything which you can pay. Let your example shame those who seize the occasion of a general suspension of the course of business, to refuse the just claims of creditors, even though they have the power to meet them; and especially those who defraud the hireling of his wages.

Permit us, also, to invite your solemn attention to the emphatic rebuke which this catastrophe gives to the spirit and practices which have so long characterized modern traffic, and which God hates because they are equally at war with Love and Justice. This catastrophe has come, not in the shape of conflagration, or famine,

or pest, or war. It has come in the shape of a quick and violent overthrow of the manufactures and trade of the land. Is there, then, anything in the principles on which these have been conducted which has provoked such a fearful reverse? Search and see, beloved brethren, and consider how far you have been partakers in other men's sins, whether by your example, or your silent submission to practices which will not bear the inspection of God's law.

One of the crying sins of the age has been an impetuous thirst of gain. It has become an epidemic malady. This making haste to be rich is condemned by the Word of God, not only because it is the token of a covetous heart, but because it spurns the laws of a prudent moderation, and assumes risks which are akin to the presumptuous ventures of gambling. While many are busy in asking the proximate reasons for this vast disturbance of the course of business, is not this the reason which explains all its mysteries? The business movements of the day have derived a large part of their vehemence from principles with which Reason and Providence are at war. Men have been aiming to get something for nothing; have speculated rashly upon a futurity always dubious: have risked more than they could lawfully risk, and built their schemes upon treacherous uncertainties; showing in all this that they are dissatisfied with that divine constitution by which God has ordained that the growth of what is valuable should be gradual.

The testimony of even worldly-wise observers concurs in ascribing the present calamities to the pressure of an almost universal indebtedness, and that again to what they term unwarranted expansion and overtrading. We believe this to be true, but only a part of the truth. We seek for the prompter of this over-trading, and find it in a cupidity which disdains the laws of God. Let us judge of it by its effects.

It has not only strained to the utmost, but, as you see, has overstrained and broken the delicate and necessary mechanism of *credit*, which in the Christian vocabulary ought to be but another name for a prudent and honorable integrity in the dealings of man with man.

It has introduced a factitious depreciation and inflation of values which in some quarters has assumed the dimensions of a gigantic system of lying or chicanery. Witness the abuses of stock-jobbing.

It has led to the introduction of articles into the internal and external commerce of Christendom, which have based the gain of the few on the ruin of many: witness the traffic in opium and strong drink.

It has prompted a resort to many arts, say rather tricks, of trade, the object and effect of which is to impose upon the consumer; witness the false invoices, the false entries, the false marks on merchandise, the false advertisements, and the other mixed deceptions, which are no less hated of God than those false balances with their false weights which Holy Scripture has declared to be 'an abomination to the Lord.'

It has fostered the most irrational outlay in shops, dwellings,

dress, equipage, and entertainments; exhibiting an extravagance sufficient to provoke a sarcasm, did not sorrow for the loss of Christian and republican simplicity preclude other emotions.

It has produced combinations, by means of which the cost of food has been unreasonably increased, to the great injury of those who were in moderate circumstances, especially the poor, and thus has incurred the guilt of extortion.

It has filled society with a luxurious sensualism, which has already gone far to curse the youth of the land who were growing up under its influence.

It has engendered a monstrous spirit of peculation, destroyed much of our faith in legislative virtue, produced a horrid progeny of fraud among men holding public and private trusts—and by these means, has eaten as a canker into the very heart of public confidence.

It has trampled on that sacred law, which, by enjoining a religious rest for body and soul, aims to cool down and keep cool the feverish spirit of gain; making many of the great corporations which are the carriers of the land, agents of great mischief, and sufferers from a great punishment.

But why enumerate all the evils, which the craving for speedy fortune, under the name of enterprise, has brought upon our day, and upon every other period when it has ruled the traffic of the world? The question is, whether God is not at war with any system which proceeds upon principles and involves consequences so offensive to Him, so noxious to the individual and to society? And to this question, beloved brethren, you know well there can be but one answer: "Verily there is a God who judgeth in the earth." Can any one fail to see his majestic jurisdiction in the means by which he has made this madness of men recoil upon them, and forced covetousness to be its own punishment? In the very heart of a land abounding with the elements of wealth, he lays his hand upon it, and locks it up for a season. By a touch of his finger, he affects the securities of property until they seem to crumble. The air is thick with the dust of falling and fallen fortunes. Where is now the wise man,—where the secure and boasting man, who presumptuously thought that our material prosperity was beyond reach? God has brought to naught the understanding of the wise. He has defeated their counsels at every point. At a time, "when men slept," the moth has frayed, the rust has eaten, the thief has stolen. In this catastrophe, the innocent indeed have suffered with the guilty. So much the worse for the guilty. The innocent shall have their compensation in spiritual good. But what we would now have you observe, is the simplicity of the methods by which God has caused a spirit of fear and distrust to demolish the towering fabric, which but a little while ago seemed so stable, and called forth so much boasting. When God wills, the building shall cease to fall. Meanwhile, Christian brethren, we pray you to stand still, and ask the meaning of the catastrophe. But more especially, we commend you to consider how far any of you, by free and bold speech, enforced by a wise and consistent example of moderation and

integrity in your plans of business, can aid in reconstructing the edifice of public and private credit upon Christian principles. Now is the time to attempt this difficult but necessary task. Keep yourselves unspotted by the base practices which have been held up for your warning. Utter your remonstrances against them. Rather suffer the martyrdom of Christian poverty, than consent to countenance the least departure from the straight-forward paths of integrity. Honesty in all things is one of the great wants of the world at this moment. Now is the time for the church of Christ at least, to set her mark upon all shams and lies and frauds, however consecrated by usage. Let her pulpits lift up the voice of warning, and let her tribunals arrest and discipline the least violation, by one of her pledged subjects, of those laws of God which enjoin honesty in word and deed.

But we beseech you to remember also that a legal integrity may be preserved, and yet an absorbing love of gain eat out the spiritual life of the soul. We solemnly counsel you, brethren, to let your moderation be known unto all men. Be content with the calmly-gotten fruits of a steady but temperate activity. God has often written for our instruction his estimate of the mere riches of the world. He is enforcing his lessons at this moment. Crave not a condition of which the dangers are more numerous and greater than the pleasures. Rather recal the sad history of multitudes who furnish us with a memorable comment on the warning of Him who never spoke an idle word, and who said, "How hardly shall they that have riches enter into the kingdom of God."

2. *Our Missions in India.*—A calamity has come upon our missions in India, so sudden, disastrous and distressing, that the Synod is constrained to make it the subject of special communication to the churches under its care.

Six months ago, the Presbyterian Board of Foreign Missions had fifteen flourishing stations in Northern India, where, with the church, the school and the press, their devoted missionaries were successfully prosecuting the great work of giving the gospel to the perishing heathen. In an hour when we looked not for it, six of these stations have been broken up by the violence of wicked men; the churches have been destroyed, the schools have been scattered, printing-presses torn down, the dwellings of the missionaries consumed by fire, their property wasted, while they have been compelled to flee before the storm, and some of them, we have every reason to believe, have perished by the hand of violence.

In the midst of these awful dispensations of divine Providence, more fearful and heart-rending than have marked any previous portion of our missionary annals, we do rejoice and thank God, that we hear of the heroic constancy of the native converts, who with tortures and death staring them in the face, refused to purchase deliverance by denying the Lord. We thank God for their testimony to the faith of the gospel, and also that our missionaries were faithful unto death, having their lives hid with Christ in God. And beholding them going up out of great tribulation, having washed

their robes and made them white in the blood of the Lamb, we would walk in the footsteps of them, who through faith and patience have inherited the promises.

The Synod is deeply impressed with the solemn truth, that the Great Head of the Church has wise and holy purposes in view in thus dealing with His people. His judgments are often unsearchable, and His ways past finding out; but it becomes us humbly to lay ourselves at the foot of the throne of divine grace, and seek for ourselves and the church at large, a sanctified improvement of these sovereign and mysterious dispensations.

In these calamities which the Lord has suffered our missions to experience, we feel a rebuke for our want of interest in the great work of sending the gospel to the heathen; for our having restrained prayer in behalf of a perishing world; for our neglect of the Monthly Concert for prayer, for our forgetfulness of the missionary work in our prayers in the sanctuary, in the family and in the closet. We are rebuked also for the limited number of missionaries we have sent out to the heathen, when the doors have been wide open, and the fields white for the reapers. We are rebuked for the stinted and niggardly contributions which have been grudgingly made to the object, and it becomes us to acknowledge our blameworthiness in that we have come so far short of our duty and privilege in this cause. In this outbreak of savage cruelty, involving our beloved friends in the massacre of hundreds of those who profess the same precious faith, God has exhibited to all Christendom the state and character of the *heathen* more vividly than it ever has been presented, or could be otherwise, making known their deep and dark depravity, their blood-thirstiness and violence, and revealing, in awful colours, the infinite necessity of giving them the gospel, that they may be delivered from the dominion of their own passions, and brought to sit at the feet of Jesus.

In view of the recent commercial disasters that have come upon our country, and in view of these mournful calamities that have befallen our missions in India, the Synod of New York, being deeply impressed with the fact, that God has a controversy with His people, and that it is incumbent on them to humble themselves beneath his hand, does solemnly recommend to all its churches to set apart Thursday, the Fifth day of November next, to be observed as a day of special humiliation, and prayer to Almighty God, that he will have mercy upon us.

Prostrate at his feet, we would confess our sins, as a church and people that have provoked his displeasure, and required the chastisements of his parental hand. Meekly we would submit to his righteous will, knowing that none can stay His hand, or say unto Him, "why doest thou so?" that he ordereth all things after the counsel of his own will, and rules in the armies of heaven and among the children of men, according to his own pleasure. We would learn touching lessons of our own dependence on Him who holds the hearts of all men in His hand, and can turn them unto himself, making the wrath of man to praise him, and restraining the re-

mainder. And while, with submission to His will, with humbled souls before Him, and sensible of our utter dependence on His Almighty arm, to help and save, we would lift up our hearts in earnest supplications that it may please the Lord of Hosts to spare His people, to restore the waste places, to build again the temples that have been torn down, to appoint beauty for ashes, and to appear in mercy and glory to our smitten, pealed and scattered flocks, in the midst of the heathen. At the horns of the altar let us lay hold on Him who is our strength, and cry, "How long, O Lord, holy and true, dost Thou not judge and avenge the blood of them that were slain for the word of God, and for the testimony which they held!" "Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. Even so, Lord God Almighty, true and righteous are thy judgments."

And while we plead for the outpouring of the Holy Spirit upon our missionary stations in India and other parts of the earth, it is our duty to make a fresh consecration of ourselves to the cause of our divine Master, especially in prayerful labour for the salvation of a world lying in wickedness. It may be the duty of some of us to rise up and go far hence, to the Gentiles. It may be our duty to designate some of our number to fill the vacancies in the foreign service. At this appalling crisis, when our prostrate missions cry to us from the ground, and the channels of our wealth have been dried up at home, it remains for us, as a crushed and humbled, but penitent and trusting people, cast down but not destroyed, to gird up the loins of our minds, and with renewed zeal pursue the work: to bring all the tithes into the storehouse, and with a larger liberality and holy cheerfulness give of our substance, that there be no lack of means to restore, sustain and advance the missionary cause. And as our beloved brethren and sisters have been removed from the field of their labour to their rest and crown, let us baptize our sons and daughters for the dead, that if the Lord will, they may be missionaries and martyrs too.

By order of the Synod,
C. K. Imbrie, *Moderator.*

V.—*Lecture before the Bethune Society, on Modern Enterprises of Benevolence in Great Britain. Thursday, Dec.* 10, 1857. *By* Macleod Wylie, *Esq.*

When your President invited me to lecture before this Society, and urged his request on the ground that the present was not a time for those who desire the welfare of the people of India, to hold back aid from the Institutions that have been established to promote their improvement, I had no hesitation in responding to his wishes. Recent events undoubtedly have alienated many

minds and embittered many hearts, and, as the result, we must expect to witness an estrangement between the Native and European races. But however natural this result may be, it is not the less to be deplored. For my own part, I confess that if I have learned anything by our late calamities, I have learned the duty of directing more thought and more energy to the elevation and enlightenment of the people of India, and of stirring up especially the educated native classes to a more hearty zeal for the welfare of their countrymen. And this is the lesson which, I hope, will be learned by all my own countrymen, when the storm of angry passions has subsided, and the calm voice of Christian benevolence addresses once more, in days of peace, the conscience of the English people.

I do not purpose this evening to travel over the common track of the history of Modern Benevolence. There is indeed very much in the career of John Howard that merits special attention, and I believe that the life of Wilberforce might be presented in new lights by any one who would carefully study it. But I presume that most of those who are present, are well acquainted with the leading points in the records of these illustrious men. So too with the philanthropic labours of Sir Samuel Romilly in the mitigation of the Criminal Law, and of Mrs. Fry in the amelioration of Prison-discipline. The peculiar workings of benevolence might be separately examined and studied in these cases; but the analysis of any one particular biography is not my object this evening; and a passing illustration, drawn from the labours of philanthropists whose services are so well known, would convey no new ideas to the mind. I wish therefore to take other cases, to trace in them all one remarkable characteristic, and then to submit to your attention some considerations based on this brief review.

Glancing back half a century, we find the cause of education in England very low, and its advocacy very unpopular. Even Sunday schools were suspected, and the prevalent stereotyped idea of the upper classes was, that education would make the poor discontented. It is strange to us now to read of the persecution suffered by Hannah More for her Cheddar Schools, and the earnestness with which John Foster, in his Essay on the Evils of Popular Ignorance, had to contend for propositions which we all now regard as truisms. But the state of public feeling may nevertheless be accurately judged by these illustrations. There certainly were some, who saw in the new systems of National and Lancasterian Schools (in the National and the British and Foreign School Societies) important elements of usefulness; and others who, seeing that the cause of popular education was likely to prevail, endeavoured to gain some influence in public instruc-

tion. But it was still a bold step that Mr. Brougham and his companions took, when they established the Society for the Diffusion of Useful Knowledge. In that Society were associated many of the men who have since "read their history in their nation's eyes." Lord Brougham, Lord Denman, Lord John Russell, Lord Auckland, and many more might be mentioned, among the statesmen of the age; and others, like Dr. Arnold, William Allen, and Mr. Hallam, among the leading men of literature and science. Its labours were immense. It was the parent, doubtless, of most of those Mechanic Institutions which, in many towns, have laid the foundation of public libraries; it was the parent also of the London University, and through it of other kindred Institutions; and it was the parent, not merely of cheap periodicals, by producing the Penny Magazine, but also of cheap literature generally, in all its present potency and influence.

This work was not performed by noblemen and gentlemen merely lending their names to a Committee and doling out their guinea subscriptions. There was much patient labour, much persevering energy in all, high and low together. Mere patronage, mere subscriptions, could not have done the work. There was needed, first, a warm and benevolent interest in the people, and then much steady labour to promote their welfare. And all this was exhibited in that famous Society. Men of the highest station in the land contributed to its publications; encouraged and stimulated the popular desire for knowledge by public lectures; and amidst much ridicule, which is now forgotten, but which was no little annoyance and test of principle at the time, vindicated the right of the people to the possession of all the advantages of education.

I have mentioned the name of William Allen, as one of the Committee. He was a member of the Society of Friends, and a druggist in the city of London. He was known in the ranks of science as one of the most successful experimental chemists of his day, and as one of the ablest lecturers on chemistry. But he had other titles besides to the respect of his contemporaries and to the grateful remembrance of posterity. He was a man of singular strength of character, and firmness of moral principle. How he was honored and trusted, may be ascertained by a single fact. When the Duke of Kent, the father of our present gracious Sovereign, from the concurrence of a variety of adverse circumstances, became involved in difficulties, he placed his whole affairs and his entire income in the hands of Joseph Hume, the well known and truly honorable relative of the President of this Society, and of this William Allen. And may I not, in passing, here advert to the peculiar light which a transaction of this kind casts on the real character of some elements in Indian Society?

Here was the son of the monarch, the probable heir to the British throne, in confidential and intimate association with two plain Englishmen, the one an independent member of Parliament, the other a city tradesman. His social and political rank was no bar to this. And as that was no bar, so there was no other, superinduced by tradition, religion, or custom. There was the fair and healthy play of genuine feeling, of mutual attachment, and of frank and manly confidence. And, gentlemen, I know not that the life-blood of the commonwealth will circulate freely in India, till we see this same generous recognition of moral worth in all grades of society, and this same superiority to the miserable pride that causes one member to say to another, "I have no need of thee."

The case of William Allen was remarkable throughout. He records in his journal an early exhortation he received "to dare to do right;" and as a young man he entered in his journal a resolution, the sincerity of which all his future life attested, "Resolved to endeavour by all means to acquire more firmness of character, and more indifference to whatever my nearest friends may think of me, in the pursuit of what I believe to be right—to do nothing to be seen of men; to avoid every species of craft or dissimulation; to spend more time in my own room in reading and retirement." His singular benevolence was manifested in his first efforts of independent action. A series of bad harvests and other causes produced a scarcity approaching to famine, and thousands of the poor of London were reduced to the deepest distress. William Allen formed a small society of like-minded men, established soup kitchens, visited the poor, and fed a thousand daily. And we must all have noticed that *early* exhibitions of benevolence have been universal among the lovers of mankind. Benevolence is not a virtue that starts forth from the hard soil of worldly-crusted hearts, suddenly, after the lapse of years in which selfishness alone has previously flourished luxuriantly; but, like all other active virtues, benevolence in all its greatest efforts is the powerful manifestation of a long-formed habit, that has grown in vigour under the influence of experience and by the force of constant exercise. And it ever must be so. The child is father of the man. That same Moses, who led forth his people as their deliverer, was he who in his youth smote an Egyptian that wronged his countryman. Our minds easily lose their power of receiving impressions from outward objects. We can soon, and easily, become familiar with sights of misery; and the same man who once fainted at the sight of a surgical operation, may speedily become entirely indifferent to the spectacle. But our active habits strengthen by use, and benevolence is no exception to the rule. We must exercise, and continue, and

delight to continue, to exercise benevolence, if we would become habitually benevolent in feeling. And thus the habit and the motive act and re-act. The motive stimulates to action, and action strengthens the motive into the vigour and constancy of a virtuous passion. In this case of William Allen, there was the early bias, the youthful action, and the settled habit. He threw his whole heart, in his early days, into the Anti-Slavery struggle; this led him on to a part in the African Institution—an enterprise which, after much labour, seemed to have produced little fruit, but which certainly stimulated that benevolent interest in Africa which prompted the travels of Mungo Park and Lander, which recently led to the exploration of the Niger, which animated Dr. Livingstone in his heroic discoveries, and which bids fair to open that great continent very speedily to the commerce and the society of the world. His next work was in conjunction with Joseph Lancaster. For many years he laboured at this, toiling amidst endless discouragement, but eventually living to see the British and Foreign School Society, with its branches or its schools, in almost every portion of the habitable globe, and its influence felt, nearly or remotely, by almost all the family of man. But his heart still expanded with plans of further usefulness. He began to form schemes for the labouring poor; and now, if in England we have our Labourers' Friend Society, and see in so many hundreds of our sweet villages the allotment system, and cottagers working in their own fruitful gardens, and learning habits of prudence by finding the wisdom and the advantage of industry and forethought, we may trace not a small part of these results to this good man. At the conclusion of the French war, when the Allied Sovereigns visited London, William Allen became intimately acquainted with the Emperor Alexander of Russia. Soon after, he commenced his visits to the continent of Europe; and when I say that he visited Switzerland, France, Sweden, Norway, Russia, Turkey, Greece, Italy, Austria, Prussia and Spain; that he was received by the most eminent persons—by the Emperor Alexander in his capital, by the Duke of Wellington at the congress of Verona, by Bernadotte, by the king of Prussia, by the most illustrious statesmen and men of science—with respect and confidence, and in every country laboured with the same unmistakeable singleness of purpose in works of benevolence, in organizing schools, improving the prisons, circulating the Christian Scriptures, and pleading for the enslaved and the ignorant, I convey a very inadequate idea of the work which rendered his name dear to thousands in various lands. All this time he recurred again and again to his work at home. The reformation of the criminal law, the cause of Africa, the cause of popular education,

the improvement of the condition of the poor, engaged his unwearied attention, and still his scientific pursuits were not neglected. Lord Brougham and Lord John Russell consulted him and trusted him as a valued friend; the Duke of Wellington welcomed his suggestions; and in close sympathy with men like Sir Thomas Fowell Buxton, he worked on the public mind in favour of every scheme of national improvement. His whole career was (like Dr. Arnold's) "unhasting, unresting diligence;" while, at the same time, such was the loveliness of his personal character, that *his* home too was "a temple of industrious peace." It were wrong to suppose that he encountered trifling difficulties. In his travels he had many, and many perils; but he had difficulties also from the discouraging character of many with whom he had to deal. He needed the patience of hope to sustain him, and he had it abundantly. One interesting and amusing illustration of his obstacles may be found in a letter he received from Miss Edgeworth, warning him of all he had to look for in his labours in Ireland.

"Your plans of improved agriculture and economy appear most feasible and most promising on paper; but I fear that in attempting to carry them into execution in this country, there would be found obstacles of which you can form no estimate, without a more intimate knowledge of the habits of the peasantry of Ireland, than a first visit to this country could afford, or, in short, anything but long residence could give. Their want of habits of punctuality and order would embarrass you at every step, and prevent your carrying into effect those regular plans in which it is essential that they must join for their own advantage. Your dairy plans, for instance, which have succeeded so well in Switzerland, would not do in this country, at least not without a century's experiments. Paddy would fall to disputing with the dairyman, would go to law with him for his share of the common cow's milk, or for her trespassing; or he would pledge his eighth or sixteenth part of her for his rent or his bottle of whisky; and the cow would be pounded and repledged, and re-pounded and bailed and canted; and things impossible for you to foresee, perhaps impossible for your English imagination to conceive, would happen to the cow and the dairyman. In all your attempts to serve my poor dear countrymen you would find, that whilst you were demonstrating to them what would be their greatest advantage, they would be always making out a short cut, not a royal road, but a by-road, to their own by-objects. Paddy would be most grateful, most sincerely, warmly grateful to you, and would bless your honour, and your honour's honour, with all his heart; but he would, nevertheless not scruple, on every practicable occasion, to — to — to cheat, I will not say,—that is a coarse word,—but to circumvent you; at every turn you would find Paddy trying to walk round you, begging your honour's pardon—hat off, bowing to the ground to you—all the while laughing in your face, if you found him out, and, if he outwitted you, loving you all the better for being such an innocent.

"Seriously, there is no doubt that the Irish people would, like all other people, learn honesty, punctuality, order, and economy, with proper motives and proper training, and in due time, but do not leave time out of your account. Very sorry should I be, either in jest or earnest, to discourage any of that enthusiasm of benevolence which animates you in their favour.

But, as Paddy himself would say, Sure it is better to be disappointed in the beginning than the end. Each failure in attempts to do good, in this country, discourages the friends of humanity, and encourages the railers, scoffers, and croakers, and puts us back in hope, perhaps half a century; therefore, think well before you begin, and begin upon a small scale, which you may extend as you please afterwards.

"You may, in some instances, find generous, rich, and judicious landlords, who will assist you; but do not depend upon it that this will be general, else you will be cruelly disappointed, not in promise, but in performance."

But William Allen persevered. He had met endless diversities of character, and difficulties of countless kinds, but his duty as well his inclination, remained the same. Whether men were willing or unwilling, whether the task were easy or embarrassing, "he held right on" amidst unthankfulness, notwithstanding disappointments, animated by a principle that raised him far above the influence alike of praise and detraction. In this course of goodness he lived unceasingly, and he came to the grave fully ripe, "as a shock of corn cometh in in his season."

But I turn from this imperfect notice of William Allen to a case of a different kind. The time is not distant, when the convicts, who were transported from England to Australia, were treated, indiscriminately, with a harshness and rigour that blunted and hardened the remnant of their better feelings. But about twenty-five years ago, a Doctor in the Royal Navy, who was employed by Government to take charge of one of the convict vessels, endeavoured to pursue another system. He introduced kindness, sympathy, instruction, and religious influence; and before the end of the voyage he found that he was able to dispense with all punishment, and could govern by love more effectually, than ever such a ship had been governed before by fear. In succeeding voyages he perfected his system, and ultimately was emboldened to undertake the charge of a vessel with a crew of desperate men, who, being found too bad for Botany Bay, were to be sent to the hopeless penal settlement at Norfolk Island. If there be anywhere on earth an abode of lawless violence, it is that unhappy place; and if any voyage can be conceived more fraught with peril than another, it must be a voyage with a body of men destined for it, who therefore have nothing but future suffering before them, and who are stimulated to violence, by revenge and despair. Dr. Browning, however, (the Surgeon of whom I speak) undertook the work of superintending such a body of convicts, on the system of dispensing with personal restraints and punishments. He was warned that he would certainly fall a sacrifice to his enthusiastic folly, as soon as the ship was out of the harbour. But he persevered. He struck off every iron, he dispensed with sentries;

and before his voyage terminated, he again found himself justified in his resolution to treat the subjects of his care as human beings with immortal souls, and not as chained wild beasts. From an interesting book of his, 'The Convict Ship,' I take one brief passage, which contains the testimony of the Superintendent of Convicts at Sydney to the state of the vessel of which Dr. Browning had charge in one of his voyages.

Report of the Principal Superintendent of Convicts, N. S. W.

"I have the honour to report, for the information of His Excellency the Governor, that the ship "Hashemy" arrived in Port Jackson on the 8th instant, having on board two hundred and twelve convicts from the Millbank, Parkhurst, Pentonville, and Wakefield prisons, under the superintendence of Dr. Browning, R. N.

"On the following day I proceeded on board the vessel and inspected the prisoners, their prison, hospital, &c. and was very much pleased with the cleanly and respectable appearance of the men, and the order and regularity presented by every part of the ship allotted to them. They expressed themselves perfectly satisfied with their provisions, and spoke in the most grateful terms of the unwearied attention of Dr. Browning to their wants and interests in every respect during the voyage.

"I beg further to report, that, on the 14th instant, after the completion of their muster, the men were permitted to make engagements with persons who were allowed to go on board for that purpose, by an order from me; and it seems worthy of remark, that, although at the time of the *Hashemy's* arrival, there were four emigrant ships in the harbour, containing about one thousand souls, all these men, with the exception of fifty-nine who were removed to Moreton Bay and Clarence River, where labour was urgently required, were hired to respectable landholders and sheep-farmers within six days of their being ready to engage, at wages averaging from £12 to £16 a year, and some mechanics at £28 per annum; the boys receiving from £8 to £11 per annum; besides which, there are now applications in my office from private individuals and others in different parts of the country, for a larger number of this class of labourers than can be supplied by the arrival of several convict ships.

I cannot conclude my report without expressing the great satisfaction I have felt at the high state of moral feeling, exhibited in the conduct and bearing of the convicts by the "Hashemy," one which made itself apparent to all who went on board that vessel to engage servants, and which I believe to have been effected by the judicious management and discipline of the Surgeon-superintendent, no doubt acting on minds already humbled by their previous imprisonment, but evidently brought about by his assiduous and constant attention to their moral training. Indeed, to so high a standard has he brought the principles and feelings of these men, that punishment on board during the voyage was unknown, beyond the placing of some one or two in coventry,—a punishment which was so carried out by the other men, that the culprit was as completely in solitary confinement as in a silent cell in the prison from whence he came; a circumstance unprecedented in any convict ship that ever brought prisoners out here, and which is certainly most creditable to the exertions of Dr. Browning, as well as to the feelings of the men.

"(Signed) J. M'Lean,
"*Principal Superintendent of Convicts Office,*
Sydney, 25th June, 1849."

Need I say that, since the success of this new plan has been ascertained, a different system has prevailed in all our convict ships, and that moral discipline has superseded the old brutalizing habit of heaping punishment upon punishment, and inventing new punishments, as old ones failed?

There is another kind of benevolent labour, which deserves consideration and is too often overlooked. Many here are well acquainted with the life of Dr. Chalmers. They may know something of his reputation as a preacher and divine, but know little of his practical labours as a philanthropist. I might refer to his works on the civic economy of great towns, but let us rather consider for a moment his exertions in reference to English pauperism. It may seem a strange thing to say, and yet it is true, that thirty years ago the English poor laws were ruining the country. It was not an uncommon thing for generations of paupers to be bred up in a parish; for the poor rate to amount to nearly twenty shillings in the pound of the assessment; and in one case certainly, if not in more, a whole parish was given up in despair by the farmers, to be farmed by the overseers, to keep the poor. Not only had the agricultural interest good cause to complain of bad times and bad prospects, but the moral sense of the whole population was being sapped, and we were pampering improvidence and vice throughout the country. If any one, like Mr. Malthus, endeavoured to point out the evil and to speculate on remedies, he was overborne by abuse and ridicule. Most men were infatuated with one idea: they believed that the statute of Elizabeth, providing for the poor, was absolute wisdom; and they greatly approved of that kind of charity which threw the whole burden of supporting the mass of the poor on other shoulders than their own. Those who have read the very remarkable Report of the Commissioners appointed to inquire into the Poor Laws, or the valuable analysis of it, published by Mr. Charles Knight, well know that the evil had risen to gigantic magnitude. In the memoir of Dr. Chalmers there are many most interesting illustrations of his powerful and indefatigable exertions to arouse the chief men of England to a sense of the danger, and to convince them of the possibility of averting it. We find him travelling from place to place, and, with all his characteristic energy and eloquence, enforcing the considerations that pressed on his own mind, and gradually winning one after another to arouse themselves to exertion. All this was long before the reform of the Poor Laws, by the famous New Poor Law, was contemplated. It was at a time when such theories as now prevail, and which in their application have effected such important consequences, were new and unpopular. But they were the theories of a large, as well as of a very benevolent mind;

and they were at last adopted, because benevolence prompted to unselfish labour in forcing them on the attention of others. I do not say that Dr. Chalmers stood alone either in his theories or his labours in this matter. I merely mention him as one, who, amidst very many other labours, exhibited this species of benevolence,—this consecration of powers to the work of promoting a great public policy, which involved the welfare and happiness of the people.

There is another class of philanthropists who, though not peculiar to Great Britain, appear there in greater influence and greater numbers than elsewhere. I mean wealthy men of cultivated taste and understanding, who, with all possible temptation to a life of selfish gratification, prefer to devote their time and talents to the service of mankind in works of benevolence. Many examples of this class among the dead and the living might be adduced; but one of the most interesting I know, will suffice. I allude to the case of Mrs. Fry's brother, Mr. Joseph John Gurney. Possessed of wealth, with great attainments, a position of influence, "love, faith, affection, troops of friends," he chose to share his sister's labours and to engage in others, both in his native land and the continent of Europe and America, carrying everywhere the experience of benevolent wisdom, and the persuasive power of a conspicuous and consistent example. If there were doubts and discussions in England respecting the condition of the Negro population and the working of the Abolition Act, he promptly travelled through the slave states in America and the West India Colonies, to form his own judgment, and to return home with an unanswerable testimony. As years advanced, his influence grew; and in foreign courts his advice was respectfully received on the criminal law, prison-discipline, education, and all plans for the succour of the poor. Age did not chill his ardour; 'bankrupt of life, but prodigal of ease,' he travelled still, with an increasing rather than a decaying zeal.

Perhaps there is not a county in England in which there are not men of kindred spirit: men who, in various ways, devote time and wealth that might be appropriated to selfish pleasures, to the work of promoting the welfare of others. And it is this class by whom the whole machinery of our local self-government is managed; in each county it is they who are the unpaid Justices of the Peace and the Poor Law Guardians, the supporters of the Infirmary, the inspectors of the Lunatic Asylum, the patrons of the endowed schools, and the embodiments of the public spirit of the whole vicinity. As this class grows, so do public morals improve all around; so is the tone of national sentiment elevated; and so does the cause of public peace and

order advance and gain security. That England has such a class, so numerous, so powerful, is among her chief distinctive mercies; and, in looking for grounds of confidence in our social system, not the least is this element of strength and honor. There was something noble in the staunch spirit of the Royalists of old; something nobler still in the dauntless love of liberty of Russell and Sydney; but "peace hath her victories no less renowned than war," and we see now, in the benevolent activity of many of England's leading men, a virtue suited to these happier times, and the presage of endless blessings to their country.

It would be easy to select other cases. I might shew you Mr. Pounds, a humble tradesman in Southampton, establishing the first Ragged School; Naismith, a merchant's clerk in Glasgow, devoting his life to the promotion of City Missions; Dr. Duncan, a Scottish Minister, establishing Savings Banks; and so with Infant Schools, the protection of children in Factories and Mines, Reformatories recently established for homeless boys, Female Refuges, New Hospitals, and the like. But it is needless. There is now not a town, however small, in England, that has not its district visitors, who are at work weekly among the poor; and its clothing club, for encouraging in them habits of forethought, and supplying them with clothes which they have the satisfaction of receiving as their own purchased property. There are thousands of cheerful helpers in all these works of mercy, and thousands more in Sunday Schools, teaching and winning the affections of the young. In all, there is the same spirit of benevolence; that spirit which, not long ago, when our British army was suffering in the Crimea, animated our English Ladies to give their labours as the nurses of the Hospitals; that same spirit which, with untiring energy, in our Christian Missions, is sending forth men to all quarters of the globe, as heralds and messengers of peace.

It is no part of my subject to consider the manifestation of benevolence in other European lands; but one case I might mention, as shewing that this spirit is not confined to Great Britain. Taking the case of the Pastor Oberlin, and following the course of his remarkable career, we should see a young man undertaking the spiritual charge of a district deprived of the means of external communication with the adjacent country, with a wild population, without schools or agricultural skill or agricultural implements, pursuing for nearly sixty years the patient labour of the warmest benevolence, and finally converting the whole district into the abode of prosperity, peace, enlightenment, and love. That memorable story is well worth reading in the memoir of his life.

It will be obvious that in all the cases I have mentioned,

there was one marked peculiarity. There was *a manifestation of personal labour and activity.* And I think that this will be found to be the characteristic distinction of the Benevolence of Christendom. I would not say that there is no Benevolence in Eastern lands. Far from it. I know very well that the seraies by the roads, the tanks, the groves of trees, the wells in abundance, testify not merely to the desire of fame or notoriety of the founders, but often to warm and munificent benevolence. And I am aware that, in domestic life, the retention of patriarchal habits includes the maintenance of large numbers of dependent persons in many, if not in most, wealthy families, and of some indigent persons in nearly every family, however poor. The cheapness of food, the fewness of needful clothes, the arrangement of the houses, (as suited to the climate,) the system of early marriages, and many other causes that were unknown to our British and Saxon ancestors, account for such a different system of society; yet they should not lessen the praise for the kindly benevolence in domestic relations, which does exist, *to a certain extent,* in Eastern lands. I cannot say more than *to a certain extent,* while I remember polygamy, the treatment of women in many lands, and some other painful features of Eastern Society. But there is one thing which is entirely lacking: one thing of which I fear there is no trace in Eastern Benevolence. There is none of this practical personal activity and exertion in philanthropic labour. Money is given freely in many cases, as, in this country, to feed brâhmans or the poor, to liberate people from jail, and the like. But this is done idly, and indiscriminately. It may encourage improvidence; it may support idleness and vice; nevertheless it is popular, and it meets with applause. We have learned in the West, I hope, a more excellent way; and, I think, that it was practically illustrated in the cases I have mentioned. There was more in these cases than mere giving; more than lending a great name, and condescending to patronize a good cause; there was hard, personal, self-denying labour, amidst discouragement, against all probabilities of early success; oftentimes far in advance of public opinion; often amidst contempt and confident predictions of failure. There was the renunciation of ease, self-indulgence, and leisure; and sometimes the entire annihilation of personal ambition. And, gentlemen, it is this spirit we need in India; it is this which is necessary to the steady and energetic prosecution of any plans of benevolence. It is not enough to be educated yourselves:—what are you *doing,* (I say not, what are you willing to *talk* about doing) to educate others? It is *not* enough to read, to approve, and to admire the examples of modern philanthropy in men like Wilberforce or Howard, or in the cases I have mentioned; we want the

same heart, the same fervent spirit, stimulating to the same sustained self-abnegation. And, till we have in India men who will put themselves second, and the welfare of others first; till we have men who are willing to spend and be spent in the cause of humanity; who will live for other than selfish ends, under other than selfish motives,—men too, who, acting thus nobly, are known to act so; are 'living epistles known and read of all men,' conspicuous in their integrity and truth, we shall drag on heavily; and the harvests of our toil will all be blown away, like the chaff of the summer threshing floor.

But what is the *cause* of this strange difference between Eastern and Western Benevolence? I think I can answer, without infringing the rules of this society. To be like Him whom you worship is the highest effort of man; and if *we* follow Him who went about doing good, who cited in support of his Mission his own deeds of mercy to suffering humanity, and left to the world the new great commandment of love, we may well be expected to exemplify the grace of active zeal in well-doing. It is, I believe, the power of His life, that throbs, in Christendom; it is the reflection of His compassion, which softens the hearts of His disciples.

I will not enlarge on that topic; but let me ask you, my friends, to consider that no man liveth to himself, and no man dieth to himself. Willingly or unwillingly, consciously or unconsciously, from the cradle to the grave, we *must* exercise influence; and perhaps our influence is strongest, when unconsciously exercised. Of what character then shall it be? We *must* leave footsteps in the track of Time; and as *we* walk, others, some others certainly, will follow. There lies before us the broad smooth road of fashion, ease, and selfishness; and on that we may roll along, unloving and unloved, to the end. There is also the rough road of bold and generous adventure, of toilsome and arduous self-denial. In that we may follow the bravest and holiest of mankind, and may help on the sons of misery, ignorance, and want. I cannot say that this is the road which is now much followed in India; but there is here and there a traveller: and I would invite you to brace your minds to this course of benevolent exertion, to lay aside everything that hinders, and to seek to rival in manly and silent labour the purest models of benevolence in our Western World.

VI.—*Counsels to Missionaries—Letter from a Layman to a Missionary Friend.*

It is doubtless a subject of anxious thought with Missionaries and their friends, in what way the rebellion in India may be turned to the best profit. Some of the old plans of procedure in Missionary labour have proved abortive, and must be abandoned. Other plans must be established in their room. What are they? This is a question on which, humanly speaking, the prosperity of Missions in India hinges. Without entering on the discussion of this important question ourselves, it may be interesting to know the views which some of our lay friends take upon it. We have been favoured with an extract from a letter written by an eminent Civilian in the North West—a man distinguished for his great liberality and zeal in the cause of God—and addressed to a Missionary friend in that quarter, which we beg to lay before our readers.

"Your present question," he says, "is a very difficult one to answer. Much depends upon individual temperament and qualifications.

The first thing for us is, to pray and strive to be baptized with the Holy Spirit and with fire, that the power of God may rest upon us, make clean our hearts, and qualify us for our great work.

2nd.—To cultivate a loving, gentle, affectionate, unselfish spirit. This country is apt to spoil our tempers, and make us fretful and impatient. Few indeed of us show to natives that love which is the Saviour's own new commandment. After all the bad spirit raised by the mutiny, it will be more than ever difficult to feel kindly to natives; but when the mass of Europeans are unkind and blood-thirsty, it becomes the more necessary for ministers to be loving and kind.

3rd.—We are too much *bara Sahebs*.* We do not associate with natives on anything like equality. We do not get at their hearts and feelings, from not living close enough to them. Fire will not catch, unless the coal and the flame be brought into close contact. I have seen little of this contact. There is a reserved European master on the one side, and mere subordinates on the other. In Swartz's times it was not so. We had not then conquered the country; and our Missionaries did not form a portion of a dominant caste. I allow, it would be *very disagreeable* to throw open one's house and time to natives; but it would be worse among Hottentots and Greenlanders; and unless a man be willing to make such a sacrifice of his tastes and com-

* Great gentlemen.

forts, it was a mistake his coming forward as an evangelist to a heathen nation. *I* would not pretend to make such a sacrifice.

4th.—I do not think ministers sufficiently maintain the attitude of simple messengers of God, to make known His revealed will. I would trust more to the Word of God than to arguments of all sorts; and I would have them keep out of all secular matters as much as possible.

5th.—Supposing I had faith and love enough to become an evangelist, my plan would be to keep open house for natives, and to endeavour, by great sweetness and kindness, to win the affection of individuals, and become a family friend; so that they should apply to me when in distress, and be glad to see me when I visited them. I would have a crowd of young lads round me at all times, not merely in a formal school for a certain number of hours a day, but in all my plans and occupations; so as to enter into my life and motives, and understand gradually the influence of the love of God in making a man live for the good of others. My best pupils should be really my friends and intimates; and we would consult together on the platform of the Bible as to every plan for benefitting the younger boys, and their families, and the town and neighbourhood in general. My study would be, to impress my own Christian character and motives upon them—that my pupils should enter into all my plans, and leave me to carry them out more or less. The position of Dr. Chalmers towards his City Mission assistants, is what I would strive to occupy.

6th.—To live in public in this way to any advantage, one would require to be much in prayer for great grace; that in thought, word, and deed, one might always be consistent and show a good Christian example. One must conquer one's self, before one can conquer others.

7th.—Much more can be done to model dispositions and characters in the playground than in the schoolroom. I care little for stuffing boys' heads with a certain amount of theological, historical, &c. &c. learning, compared with training them to the exercise of moral principle, and the practice of the Christian graces. My boys should be my almoners, and go with me to the house of mourning and sickness, and learn to be practically beneficent. When a boy was sick, it would be a good opportunity to visit his father, who would be taken by such an attention, and be willing to listen to what was said. There would probably be many listeners to what was said at the bedside of the sick boy. A little medical knowledge would be of great use; and even the common intelligent knowledge as to the benefit of fresh air, cleanliness, &c. By taking good advantage of such opportunities the Missionary might in time become the most valued friend of the family.

8th.—We are all too fond of private reading, writing, and study. It was only yesterday that a very respectable and intelligent native friend took me to task for this, and told me that I should do much better, if I left half my books unread, and letters unwritten, and spent the time in intercourse with the native population. It is the living entirely among the people, which gives the good settlement officer so much knowledge, and makes him so generally popular among them. The present generation is far too apt to get short-sighted, poring over books, when it had far better be in the open air. I plead guilty to this myself; but the habits of thirty years are not easily broken. It was no real loss to the Rev. T. Thomason, when his library was lost; and when a man's single aim is to cherish godliness in himself, and bring souls to the Lord Jesus, he requires few books but the Bible. I suppose, of course, that he starts with a good education. He ought to be full enough to water others, without the necessity for a great deal of further study.

9th.—Missionaries lose a fearful amount of time and energy in what they call studying the language, instead of almost from the beginning mixing freely with the people, and the vernacular classes of their schools, and picking up the language vivâ voce, as spoken by those around them. How many missionaries there are, who after two or three years of this book-labour know in reality hardly anything of the idiomatic colloquial, which, after all, is nearly all that most of them will want, and without which they can hardly expect to do any good!

10th.—Much must depend upon the wife of the Missionary. If she be a fine lady, instead of a hardworking helpmate, much time will be lost. She ought to be as much in earnest in the great work of winning souls as the Missionary himself; and should in the same manner mix with native females, pick up their colloquial, and endeavour to impress them in favour of Christianity by such a walk, temper, and conduct, as only a British Christian woman, perhaps, can manifest."

VII.—*Extracts from the Third Annual Report of the South India Christian School-Book Society, for the year ending September,* 1857.

Before detailing the operations of the year, the transfer to this Institution of the School-Book Department of the Madras Tract Society may be noticed. It was stated in last Report, that previous to the establishment of the Christian School-Book Society, it was proposed to some experienced members of the Committee of the Tract Society, that they should extend their School-Book Depart-

ment; but they were of opinion that it did not come primarily within the sphere of the Society, and recommended the formation of a new Institution, which accordingly was organised in September, 1854. At the end of 1856, the Committee of the Madras Tract Society agreed that their School-Book Department should be transferred to the Christian School-Book Society, the stock and liabilities being taken over, provision made for keeping the old publications in print, if there was a demand for them, and a proportion of the Depository expenses being borne. The payment of the liabilities, amounting to Rs. 2,112-8-5, pressed heavily upon the scanty funds of the new Society; but it is hoped that the sales will cover the whole; while the arrangements will conduce to the more vigorous working of both Institutions.

Remarks on the English Series.

The reasons which led to the issue of an English Series may be once more briefly stated. Whatever may be the merits, in other respects, of school-books published at home, they are not suited to India, nor especially to Missionary Schools. Most of the publications of the Irish Society are thoroughly national. The same remark applies, with almost equal force, to most of the books published by Societies in England and Scotland. Though the excellent works of Macculloch are more cosmopolitan in their character, this want of speciality may likewise be considered a defect.

But however unsuitable lessons on such subjects as the robin red-breast, currants, gooseberries, with entire sections on Scottish history, may be for Indian youth, a far more weighty reason is, that in Missionary Schools, Christian truth may be more fully stated than it is in most school-books published at home. It is true that the Bible itself is the grand religious text-book, which should be placed in the hands of the children as soon as they are able to read it: no compend of Scripture History should be allowed to usurp its place. Still, Reading Books may contain, with great advantage, lessons illustrative of the great doctrines of the Gospel. In many home publications the theology is chiefly that of Addison, Johnson, and Blair: to some the old remark may be applied, you find every thing in them except Christ; while volumes might be read and the pupils not learn from them, "whether there be any Holy Ghost."

Another great defect is the want of a Missionary spirit. It is a lamentable fact that, with the exception of introducing Heber's Missionary hymn, the most glorious of all enterprises is nearly ignored in our home school literature. It is allowed that the want is, to some extent, supplied by Juvenile Missionary Magazines; but after all, it is the books which are read in school which are most deeply impressed upon the minds of the young. It has been observed:*

"Give me, says one, the songs of a country, and I will let any one else make the laws of it. Give me, says another, the school-books of a country, and I will let any one else make both its

* Dr. Duff's Missionary Addresses, Page 169.

songs and its laws." That early impressions—impressions coeval with the first dawnings of intelligence—impressions made when a new world is opening, with the freshness of morning, upon the soul —are at once the most vivid and most indelible, has passed into a proverb."

The Compiler of the English Series examined a large number of the school books in use both in Britain and the United States, and could not find a single lesson in prose on the duty of sending the Gospel to the heathen. The following remarks, published nearly twenty years ago, will show how this great duty might be inculcated:

By brief but graphic notices of heathen countries, and the miserable condition of heathen people, the best sympathies of the heart would be early awakened. By short, pointed, rousing appeals as to the duty of sending the Gospel amongst them, conscience would be early enlisted on the side of the greatest and most benevolent of enterprises. By lively and stirring sketches of the lives of devoted missionaries, the germs of personal devotions to the cause might be fostered."

Though compilers of books at home, amidst the sabbaths and sanctuaries of their native land, may forget the sad condition of the heathen and the parting charge of the Redeemer, we cannot do so here, with foul idolatry staring on every side. It is not sufficient merely to say to the Hindus, "learn to do well." It is notorious how prevalent the idea is among them, that Christianity and Hinduism may be equally entitled to belief—that the one creed is as befitting for Europeans as their hereditary superstition is for them. The falsity of this opinion should, therefore, be pointed out: young Hindus should be warned of their danger, and urged to confess Christ: the duty of converts to the perishing millions of their countrymen should be placed before them; the evils of caste, one of the sorest curses of India, should be exposed; and every effort should be made to raise the females of this country to their proper position in the family circle.

The great claim which the publications of the Society have to the attention of the Christian community, is their adaptation to the spiritual condition of India. It is acknowledged that those, who look more to the graces of composition than the subject matter, will, in a few instances, be disappointed. The compiler earnestly solicited the aid of men of distinguished talents in different parts of India, but as he met with no response, he was reluctantly compelled to draw up himself lessons on a few important subjects. They have been inserted, in the hope that the want hereafter would be more readily supplied.

The best testimony to the merits of the books is afforded by the fact, that they are now used in the Schools of ten missions in Southern India, as well as in the School of the Madras Doveton College, and that a supply has been forwarded to Bombay at the request of the Committee of the Bombay Tract Society. 12,288 copies have been circulated in various forms, and new large editions are required within ten months after their publication.

The Fourth and Fifth volumes of the Series, with Specimens of English Poetry, are now in the press.

The fourth book is somewhat on the plan of the previous volume, but the lessons are of a more difficult character, consisting, in many cases, of extracts from the standard writers. Considerable use has been made of the admirable series of tracts for educated Hindus, published in Calcutta.

The fifth book is in some measure an experiment. A large proportion of the pupils attending even the senior classes of Mission Schools do not enter upon a collegiate course. Many of the wealthy Hindús, who can maintain their sons until they have acquired a knowledge of the higher branches of study, send their children to Government Institutions, and Missionary Schools are therefore placed under a great disadvantage, from the constant succession of pupils. To afford, to some extent, the benefits to be derived from a higher department of education, a volume is in preparation, the First Part of which contains extracts from the following standard works:

PART FIRST.

I. Paley's Natural Theology.
II. Evidences of Christianity. Bishop Porteous.
III. Paley's Horæ Paulinæ. "
IV. Butler's Analogy.
V. Examination of Hinduism. Rev. J. M. Mitchell.
VI. Vedantism, Rev. J. Mullens.
VII. Wayland's Moral Science (Abridgment by the author.)

PART SECOND.

I. Zoology. Outlines.
II. Vegetable Physiology. "
III. Geology. "
IV. Chemistry. "
V. Optics. "
VI. Electricity, Magnetism. "
VII. Mental Science. "

The value of books on such subjects will be at once apparent. If the studies of youth are limited to History, Geography, Arithmetic, and Geometry, the great majority will leave school, unacquainted with the wonderful inventions of modern times, which have contributed so much to the progress of civilization, ignorant of many of the ennobling discoveries of science, and without any inclination to examine the "marvellous works" of the Creator, though scattered around them in rich profusion.

Remarks on the Tamil Series.

The Rev. H. Bower, Principal of the Missionary Institution, Vediarpuram, very kindly offered to furnish the Society with a [Tamil] translation of the celebrated Sermons on Human Nature by Bishop Butler. The opportunity of obtaining a translation of such a difficult work from the pen of the gentleman selected by delegates from the different Missions to prepare the new Tamil

version of the Scriptures, was not to be neglected. Though far beyond common readers, it would be of great value, for the mental discipline it would, afford to students under training for Mission work. This was the main object in printing it, but it was also hoped that it might excite the attention of some of the native *literati*, whose taste for such reasonings and speculations is well known. The translator, besides availing himself of the labours of Whewell and Angus, has added an Introduction and Vocabulary, calculated to be of great assistance to the student. An English edition with Tamil notes will likewise be published. The Introduction differs from the Tamil, containing a sketch of the History of Mental and Moral Science, both in the East and West.

Another work on the same important subject, but much simpler in its character, Wayland's "Moral Science," abridged by the author, has been translated by Mr. A. Barnes of the American Mission Seminary, Pasumalie, Madura.

SERIES FOR CATECHISTS AND SCHOOLMASTERS.

TAMIL COMMENTARY.

The invaluable work, a Tamil Commentary on the Holy Scriptures, by the Rev. E. Sargent, is gradually advancing. The portion on the Gospel of St. Matthew will be ready in December. No use has been made of Barnes in the preparation of this part of the Commentary, as his Notes on that Gospel have been published by the Madras Tract Society. Causes over which neither the Author nor the Society had control, have prevented the work from being carried on as quickly as the great want of it demands; but it is hoped that, in future, it will advance with more rapidity. New type has been obtained from Madras to improve its appearance. The first edition of the portion on St. Matthew will be circulated separately, both to make known the work, and obtain the suggestions of friends.

QUARTERLY VOLUME.

The importance of supplying the Mission Agents, a large proportion of whom do not possess a knowledge of English, with works in the vernacular calculated to expand their minds, to assist and stimulate them in their duties, was fully brought forward in the last Report. It was proposed to aid in accomplishing this object, by the publication of four volumes a year, at an annual subscription of Rs. 1½. The co-operation of the Committee of the Madras Tract Society was solicited, but it was stated that, though desirous of giving the scheme "their best countenance and support," they were not in a position at that time to undertake the publication of two volumes a year. The carrying out of the plan, therefore, devolved upon this Society alone. During the first year, arrangements being still incomplete, the books have not appeared with the regularity that is desirable; still it is cause of congratulation that, in spite of every difficulty, two volumes have already been published, while the remaining two are in the press. The following are the volumes for the first year's issues.

1. *Far off*, or, as in the Tamil title, *the Traveller.* This work, by the author of "The Peep of Day," contains familiar descriptions of several of the countries of Asia, interspersed with Missionary anecdotes. The subject matter is interesting, and there are numerous illustrative engravings. Complaints, however, have been made by the Catechists that it is too simple in its character.

II. *Anatomy and Hygiene*, is a popular account of the human body, accompanied by valuable hints on the preservation of health. It is chiefly translated from the excellent work by Dr. C. Cutter, but with many additions and alterations to adapt it to India, by Dr. S. F. Green, American Medical Missionary, Jaffna. It contains 58 engravings, beautifully printed at the American Mission Press, Madras.

III. *Missions in Western Africa.* This work, by a zealous and able labourer in the cause of vernacular literature, the Rev. P. P. Schaffter, contains an interesting account of the Sierra Leone and other Missions in the West of Africa. Considerable use has been made of Miss Tucker's admirable little volume, "Abbeokuta, or Sunrise within the Tropics."

IV. *The Scripture Text Book.* This is a translation, by the Rev. M. Cornelius, Native Pastor, American Jaffna Mission, of the well known work, published by the Religious Tract and Book Society for Ireland. It has been carefully revised by the Rev. L. Spaulding, who gives it a high character. The original, many know by experience to be of great value: the translation may be of still more service, as supplying, in some measure, that great want, a Tamil Concordance to the Scriptures.

The issue of such a series is practicable, to a Society of very limited means, only by obtaining a guaranteed number of subscribers. Several of the Missions have given the undertaking their cordial aid, and as it becomes better known, it is hoped that it will meet with still more extensive support. A supply of Christian literature, up to the times, unsectarian in character, and thoroughly evangelical, is a matter which deeply affects the progress of Missions.

The following are the proposed issues for 1858.

I. *The Test of Religions.* This is an elaborate work by the Rev. R. Bren, of the Jaffna Church Mission. Extracts are given from standard native writers, shewing the doctrines of Hinduism, and their errors refuted; while, contrasted with them, are Scripture quotations, pointing out the doctrines of the Gospel, accompanied by arguments on the evidences of Christianity from Paley, Horne, Spring, Newton, Butler, the "Philosophy of the Plan of Salvation," &c. Objections, as they arise, are stated and answered.

II. *The History of Redemption*, by President Edwards. A simple announcement of the title of the work, by the prince of American divines, is sufficient. The Tamil translation is edited by the Rev. E. Webb, of the American Mission, Dindigul.

III. *Missionary Enterprises.* The well known work of Williams will be edited by the Rev. F. Baylis, London Mission, Neyoor. It is proposed that one volume a year should be devoted to the History

of Missions. Madagascar, New Zealand, Burmah, and India, will all furnish most interesting materials.

IV. *Tyng's "Christian Titles."* This American publication has been adopted by the Religious Tract Society. It contains short, but pointed and suggestive, reflections upon the names given to Christians in the word of God. It will be found very useful, both for devotional reading, and to assist Catechists in the preparation of addresses to their people.

"*The Book and its Story*," originally proposed for this series, will probably be published in another form. The books are more of a directly religious character than was at first contemplated, but treatises on Natural History, Science, and General Literature, will be issued in connection with another department.

Among works in preparation for the Series for Catechists may be specially mentioned Dr. Eadie's "Bible Dictionary," based upon one originally published by the American Sunday School Union, but with many additions bringing it up to the present standard of Biblical science.

MISCELLANEOUS REMARKS.

A very pleasing effort has also been made for the publication of "*Phulmani and Karuna*, a book for Eastern Females," in Tamil. Already the sum of Rs. 1,563-5 has been collected, which, with a few subscriptions promised, will defray the expense of the Tamil, Malayalim, and Telugu editions. The Tamil edition has been edited by the Rev. F. Baylis; the Rev. J. Peet has kindly undertaken to prepare the Malayalim version, and the Rev. J. E. Sharkey, the Telugu. A Canarese translation is now being made under the superintendence of the Rev. B. Rice, and it is hoped that means will be provided to publish the work likewise in that language. It has already been issued by the Calcutta Tract Society in Bengali and Hindustani (?); funds derived from the sale of needle work were raised in Ceylon to print it in Singhalese. Ladies in the Bombay Presidency may be invited to take steps to secure Marathi and Gujurathi versions.

POPULAR VERNACULAR LITERATURE.

The importance of providing a cheap and interesting literature of a wholesome character was dwelt upon in last Report, and extracts given from various authorities. It is to be regretted that so little has been done to supply the want. Some preliminary steps have, however, been taken. The native Book-market at Madras was visited, and a collection made of the books which seemed in greatest demand. The following list will convey some idea of their nature:

Attichudi, 18mo. 14 pp.

First Book,—Alphabet, Spelling, Attichudi, &c. 18mo. 40 pp. 2 annas.

Instruction for a Child. 18mo. 28 pp. 1 anna.

Dictionary of Synonymes. Names of the gods. Part 1. 18mo. 21 pp. 8 pice.

Nigandu, Part 1. 18mo. 38 pp. 9 pies.

Arithmetical Tables, 18mo. 22 pp. 10 pies.
Arithmetic, 8vo. 76 pp. half bound, 6 annas.
Praises to Subramanyan, 18mo. 6 pp. 6 pies.
100 Stanzas in praise of Vishnu, small 4to. 16 pp. 1 anna.
Do. Wife of Siva „ „ „
History of Arichendra, (Episode from Mahabharat) 8vo. 126 pp. h. bound, 4 annas.
Holy praises of Supramanyen, 18mo. 72 pp. 1 anna.
Invocation of Siva, 18mo. 20 pp. 8 pies.
Invocation of Skanda, 18mo. 10 pp. 6 pies.
Odes to Vishnu, 4to. 38 pp. 2 annas.
Do. Siva, 4to. 70 pp. h. bound, 4 annas.
Songs in honour of Vishnu, 18mo. 6 pp. 3 pies.
100 Stanzas in praise of Siva, 4to. 16 pp. 1 anna.
The Praises of Parvati, 18mo. 8 pp. 3 pies.
A Song of Siva's Wife against ceremonial Religion and Caste, 18mo. 8 pp. 3 pies.
Dialogue between Laksmi & Parvati about their husbands, 18mo. 7 pp. 3 pies.
Siva Vakhyar's Songs against Idolatry and Caste, 18mo. 24 pp. 6 pies.
Sittar Songs, do. 18mo. 16 pp. 6 pies.
Snake Songs, do. 18mo. 30 pp. 8 pies.
Patangali's Wisdom, 18mo. 22 pp. 10 pies.
Light of Siva, (Summary of Vedantic science) 18mo. 10 pp.
Vedantic and Siddhantic Terms, 18mo. 49 pp. 1½ annas.
Light of the Body, 18mo. 38 pp.
A Light to know the Heart, 18mo. 18 pp. 9 pies.
A Treatise on Animal Nature, 18mo. 24 pp. 6 pies.
The Wisdom looking Man, 18mo. 77 pp. 1¼ annas.
Astrology and Omens, 18mo. 24 pp. 1 anna.
5 methods of Interpreting Omens, 18mo. 16 pp. 1 anna.
Almanacs, (several) 2½ annas.
Episode from Mahabarat, Herald's Challenge, 18mo. 12 pp. 6 pies.
Ditto ditto, Embassy of Krishna, 8vo. 77 pp. h. bound, 4 annas.
Ditto ditto, Horse Sacrifice, 8vo. 40 pp. do. 8 annas.
Sakountala, 8vo. 98 pp. 4 annas.
Part of Skanda Purana, Manifestation of Siva on the Fire Mountain, 8vo. 190 pp. h. bound, 8 annas.
Dramatic Ramayana, 8vo. 378 pp. h. bound silk, 1 Rupee.
Gardener's Songs while drawing water, 18mo. 6 pp.
Marriage Songs, 18mo. 24 pp. 10 pies.
Auspicious Puberty, 18mo. 29 pp. 1 anna.
Directions about Marriages, 18mo. 26 pp. 1 anna.
Adventures of a Poet, 18mo. 56 pp. 1¼ annas.
Story of Four Prime Ministers, 18mo. 46 pp. 1¼ annas.
Panchytantra, (Tales), 8vo. 72 pp. h. bound, 6 annas.
12 Tales by the Son of a Prime Minister, 8vo. 128 pp. h. bound, 8 annas.
History of Queen Pavulakodi, 18mo. 180 pp. h. bound, 4 annas.

Witty Sayings, 18mo. 12 pp. 5 pies.
32 Stories related by a Doll, 8vo. 230 pp. h. bound, 8 annas.
Story of a Silent Woman, 4to. 74 pp. h. bound, 4 annas.
Questions with different answers, 18mo. 12 pp. 6 pies.

The Rev. P. Percival, Professor of Vernacular Literature in the Presidency College, has commenced the preparation of a List of the works issued from the 30 Native Presses in Madras. It will be found that books published by the people themselves are far more widely disseminated in South India than is known to most Europeans. Still, it must be allowed, that Bengal is considerably in advance.

ALMANACS.

For three years an excellent English Almanac was issued by the Madras Tract Society. It was edited by H. Stokes, Esq. but was discontinued when he left India. The publication of a similar work was strongly urged by a warm friend of the Society, and when it was ascertained that the Committee of the Madras Tract Society did not intend to issue one for 1858, it was accordingly commenced. It contains daily Scripture Texts, Paragraphs from standard Christian authors, an outline of Gospel Truth, the Evils of Bribery and Oppression; a brief account of the Solar System, with the Errors of Astrology; the shape and size of the Earth; Extent and Resources of the British Empire; Statistical information respecting India; Roads in the Madras Presidency; Postage, Railway, and Telegraph Rules; Civil, Military and Ecclesiastical Establishments, with Statistics of Missions; Lists of Vernacular Publications; Surgical Hints, &c. An illuminated title page, several illustrative engravings, and a Map, give additional attractions to the work.

An abridged edition is published in Tamil. It cannot be denied that Christian Almanacs, from the absence of astrological information, possess little value in the eyes of the people. The following brief account of a native almanac may not be uninteresting. It commences with, "Victory by Rama; Homage to Parvati, ruler of the universe. For the fulfilment of my object I worship Brahma, the great Vishnu, Siva, Ganesa, praised by all the gods, and my tutelary god." The fortunes of the year are next foretold, lucky and unlucky times are pointed out; and lastly, there are elaborate astrological calculations for every day in the year. The diffusion of truth will gradually, under the divine blessing, wean the people from their superstitious follies. Christian friends may disseminate both religious and general knowledge by presenting copies of the Tamil Almanac to natives with whom they come in contact. It will form a suitable new year's gift.

Missionary and Religious Intelligence.

On the 20th of January Mrs. Ellerton died, in her 86th year, a few days after her friend, Bishop Wilson.

The Rev. E. Kincaid has returned to Burmah, and the Rev. E. Storrow has left for England.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. XIX. No. 219.—OLD SERIES, VOL. XXVI. No. 310.

MARCH, 1858.

I.—*An Invitation to Prayer.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—The Lodiana Mission, at its Annual Meeting held at Ambala, in November, feeling deeply the importance of more labourers of the right kind in this country, and at the same time sensible of the difficulties in the way of obtaining anything like the supply now needed, resolved to make it more than ever the subject of earnest prayer to "the Lord of the harvest, that He would send forth labourers into his harvest." Nothing is too hard for the Lord. He can as easily supply all that are needed, as he can one. But he has revealed to us that for this he will be inquired of, to do it for us. And as it was in a special manner to those whom he sent forth as his first missionaries, that he gave the command, "Pray ye the Lord of the harvest that he would sent forth labourers into his harvest," for this as well as for other reasons it seemed peculiarly appropriate that all Missionaries should now be specially importunate in prayer on this subject.

The Mission further resolved to observe the 15th day of March, 1858, as a day of special humiliation and prayer to "the Lord of the harvest, that he would send forth labourers into his harvest." Not that they would satisfy themselves with a single spasmodic effort; but that they might thus begin in solemn serious earnestness to unite in this exercise, and seek the grace and stimulus they need, to dispose and enable them to continue in earnest united prevailing prayer, until the blessing sought be granted in such measure, that there shall not be room enough to receive it. To this end the Mission send forth their affectionate and earnest invitation to all their fellow-labourers in the work of evangelizing the deluded people of this country, of

whatever name, to unite with them in these exercises. And may our united cry come up acceptably before the Lord of the harvest, and obtain the much-needed and earnestly desired blessing.

Believe me,
Yours sincerely in the bonds of the gospel,
J. H. MORRISON,
On behalf of the Loodiana Mission.

Lahore, 17th December, 1857.

II.—*Translation of Valuable Tracts:—The Doctrine of the Soul.*

We purpose to supply, in successive numbers of this periodical, free translations of about half a dozen Bengali tracts, likely to prove of service to Missionaries beyond the boundaries of Bengal Proper. The first of our series is one for which the Calcutta Christian Tract Society is indebted to the late Rev. Dr. Bernhard Schmid, who translated the Tamul original into English.

INTRODUCTORY REMARKS BY THE REV. DR. BERNHARD SCHMID.

This tract was the third published by the Nagercoil and Palamcotta Tract Society, in 1823, and has been adopted and frequently reprinted by the Madras Tract Society.

We obtained a copy of this tract on palmyra-leaves from a Roman Catholic Catechist, and adopted it (Mr. Rhenius having made a few corrections) on account of its true Tamul idiom and Tamul turn of thought. We suppose, it was written either by Beschi or De Nobili.

I have translated it quite literally, in order to show the Tamul idiom as accurately as possible; and the words which I have added in parenthesis are either synonymes in Tamul, or explanations of the words in the text.

Towards the end, the style is a little diffuse and tautological; many sentences might have been omitted or condensed, but I wished to alter nothing in the tract. If it is to be translated into Bengali, the translator will find it easy to omit what is superfluous.

Calicut, Malabar Coast, 18th July, 1856.

THE DOCTRINE OF THE SOUL.

Whosoever wishes to be freed from sin, must first of all know the nature of the soul. If he knows its nature, he can seek and obtain *moksha,* the (everlasting) deliverance (from all evil). If one asks what the soul is; it is a being created by God, in His likeness. It is an ever-living being. It is an *arupi,* (being without visible form,) endowed with understanding and will.

It is a being that, by its understanding, can consider and know God and all other things: a being that by its will can wish one thing and abhor another thing, can rejoice about one thing and be sorry about another thing, and thus can have various desires. It is a being which has a free will, which cannot be constrained by any one. It is a being which governs the body. It is a being which, after having left the body, will not be absorbed into the Divinity, but will remain distinct.

' ' Moreover, it was in the beginning created by God with a good nature. Afterwards it *desired* contrary to God, trangressed his command, and (thus) having vitiated its good nature and acquired an evil nature, it was cursed by the Holy God. But, that it may again obtain in this life a good nature, and be fitted to be, in the other world, in the presence of God, he has mercifully sent His Son, Jesus Christ, and His Holy Spirit, and is willing to make it like His temple and like this throne. That the soul may have time to obtain this good nature, God shows the mercy to let men be here on earth for some time.

Moreover, because, in order to forgive our sins, Jesus Christ made *avatár* (was born as a man), suffered and died, God will give to all who believe on him and follow him, the forgiveness of sins and His Holy Spirit, and will receive them into the kingdom of heaven.

This being the nature of the soul, should you not strive much more to obtain pardon of sin, a holy nature and everlasting happiness for your souls, than to obtain perishing good for your bodies? For this purpose you ought to seek after, and obey God, the Almighty and Supreme Lord who has created you. Hear, therefore, a parable concerning this.

If the son of a king, dwelling from unconscious childhood in a wilderness with shepherds, eats with them wild fruits, roots and the like, but hears, when grown up, that his father is a great king, will not his mind greatly rejoice, and will he not from that moment wish to leave his little shepherd's hut, and return to his father to reign with him? Thus should (every) man, if he knows by wisdom the divine attributes of God, hate the things of this *corrupt world*, and wish to obtain God, in the imperishable heavenly kingdom, and to enjoy everlastingly the highest spiritual delights. But you do not do so; you wish to commit sin; you wish to do all that is contrary to holiness; you do not think of your soul and of God, and imagine that worldly things are best.

Besides, you attend to the wanderings of the moon and stars, you learn by heart vain stories, but you do not take any trouble to ascertain the nature and preciousness of your soul. Is this not great folly?

Again, man's soul, which in the beginning was God's temple and throne, became afterwards by sin Satan's seat; for this every one ought to be greatly sorry. If one of you tramples upon your sacred scriptures, will he not tremblingly take up the book with great fear (reverence) and show his respect, saying: The Book of God! But although you see that Satan enters the soul, which is God's temple, and corrupts it, yet you do not hinder him, nor do you cleanse it to be a temple of God. Alas! this is a great sin. Is there any ignorance like this? How will you escape the punishment of hell for such carelessness?

Moreover, if one receives a golden jewel enclosed in a case, will he throw the jewel on a dung-hill, and preserve the case alone? By no means! But you make no account of your soul, which is the jewel preserved in your body as in a case; you think only of providing food and other good things for your body, and you seek only sensual enjoyment, like beasts which have no soul.

Moreover, you are vexed, if you suffer some pain in the body, but you forget that you will suffer the pains of hell in your soul. You think it to be certain that earthly prosperity is reality, and you throw away that prosperity which is to be the portion of the soul in heaven! Oh, how foolish! As you take thought for your body, your house, your money, so at least you should also take thought for your soul. You do not do even that. That no pain may befall your body, you bathe it, you wash and rub it with oil, you eat and drink. That neither thieves nor any neighbour may see your treasure, you hide it well. That white ants may not eat up your house, you besmear it with cowdung. You wash your clothes well with soap, but you spend not a thousandth part of this care upon your soul to make it clean. Is it right, is it wise, to seek the happiness of the body, but not the happiness of the soul? It is folly, not to consider well, that the soul through holiness will enjoy bliss for ever and ever, and that through sin it will go to perdition in hell; and thus to destroy the divine nature of the soul by the deceitfulness of earthly desires.

Again: will a master place his servant on a couch, wash his feet, do him reverence, execute his commands? Never! Now, although God has given you a soul, and a body with its members to be a servant to that soul, you quite ignore the existence of your soul, treat your body as a king, desire gold and other such things for the sake of the body, and cause your soul to suffer the pains of hell!

Besides, when you travel about through various provinces and uninhabited districts, in order to fill your money-bags, thorns and stony ground prove no hindrance to you; and you toil much,

in order to obtain food and other such things: but to obtain knowledge, which is profitable to your soul, you are very lazy. From this (spiritual) sloth and from this eagerness to obtain worldly things comes no good, only evil.

Since, therefore, avarice is the root of all trouble and sin, hear a parable, which is, respecting this, contained in the holy scriptures: The field of a rich man had been very fruitful; then he thought within himself and said: There is no room to store up my riches, what shall I do? I will pull down my barns and build greater, and there will I bestow all my fruits and goods; thus will I do. Then I will say to my soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him: Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So will it happen to him that layeth up treasures for himself, and is not rich toward God, said Jesus Christ.

Ought you not well to consider this parable, and lay up real treasures, fit for heavenly bliss? Alas, by evil desires have you made your souls the possession of abominable Satan, and similar to beasts. Your soul, which is capable to ascend before the throne of God in heaven, you cause to fall into the dreadful hell below.

Henceforth shake off this ignorance which thus destroys you, enter the way of light (splendour), and desire to obtain the clear knowledge (conviction,) that you believe in Jesus Christ the beloved Son of God: your souls will then obtain a (holy) nature similar to that of God, and you will become fit to obtain everlasting riches and unceasing health and happiness in heaven. In order to obtain these blessings, you must consider the many evils which you have done against Him until this day, that He has hitherto protected you night and day, has given you food and raiment,—that you have hitherto quite forgotten this, given Him no thanks. You must consider the sin of not having kept his commandments, you must be sorry even to tears, and must earnestly pray to Him to forgive you for the sake of His dear Son Jesus Christ, and to give you His Holy Spirit, that you may in future not transgress against Him and that you may always strive to be filled with thoughts, desires and actions which are pleasing to God.

Since there exist many religious tracts which speak on the subject of the soul and of its salvation, you ought to obtain such books and read them with a real desire to understand them.

III.—*Extracts from the Report of the Culna Branch of the Bengal Mission of the Free Church of Scotland, for the Year ending* 31*st December,* 1857.

Missionary :—The Rev. LAL BEHARI DE.

While the greater part of India has been agitated by convulsions of no ordinary kind, and while Missionary work has, in consequence, been impeded in many places, we have been permitted, in the good Providence of God, to carry on our humble labours without the slightest disturbance. During the past year, the Gospel has been preached to many hundreds and thousands of the people of Culna and its immediate vicinity; our Mission Schools have improved in efficiency, and have been rendered more *Christian* in their character than before; a new station has been occupied, in which two Schools, containing two hundred and fifty pupils, have been opened, with no perceptible addition to the expenses of the Mission; the work of educating the females of Culna has commenced; and one young Brahman has been admitted into the Church of Christ by the rite of baptism. For all this we desire to express our heart-felt gratitude to the God of Missions.

Our work divides itself into two parts; preaching to adults in the vernacular, and the Christian education of the young.

VERNACULAR PREACHING.

Throughout the year, with occasional interruptions, the Gospel has been regularly preached in the Bazar of Culna. The average attendance at the chapel has been between 40 and 50; but sometimes more than one hundred people have stood and listened to the preaching of the Gospel. During a great part of the year preaching was confined to the chapel; but it was found by experience that preaching in the open streets, on the banks of the river, and on public thoroughfares, drew out a larger number of people. Hence latterly the chapel has, for the most part, been abandoned, and the Gospel has been preached in the open air in several parts of the town. The preacher has always found quiet and attentive hearers. Tracts have often been given away at the conclusion of the address; while the address has sometimes been agreeably interrupted by discussions of an interesting kind. No visible fruit has attended these labours. Nevertheless the Gospel can never be preached *in vain*. And our duty to sow beside all waters remains clear.

SCHOOLS.

Connected with the Culna Branch of the Bengal Mission of the Free Church of Scotland there are five Schools, *two* Anglo-vernacular, and *two* purely vernacular Schools, and a *Girls' School*. In these five Schools, upwards of five hundred (500) pupils have, during the past Session, received the benefits of an education conducted on thoroughly Christian principles.

The number of pupils on the corrected roll of the *Culna Anglo-Vernacular School* at present amounts to 115. This number is considerably less than that exhibited on the roll of the Session of 1856. *Three* circumstances have contributed to this diminution; *First*, whereas formerly the pupils received a gratuitous education, from July last each boy has been made to pay four annas a month. *Secondly*, upwards of a dozen pupils have been transferred to our new School at Guptapara. *Thirdly*, the baptism of a pupil of the first class, on the 8th of November last, alarmed the parents of some of the boys, who were in consequence withdrawn from the School. The daily average attendance for the year has been 105. But though the School has lost in number, it has lost nothing in efficiency. The admirable energy of the Christian Teachers, Babus Barada Prasad Chakrabartti and Braja Nath Mitra, joined with the indefatigable labours of the Hindu Assistants, has infused life and vigour into every class of the School; while the erection of a neat gallery has improved its character, as the boys are trained up, as far as circumstances permit, in the approved Glasgow method.

The Culna Vernacular School, owing chiefly to the excellent management of its Head Master, Babu Jadu Nath Raya, has greatly increased both in numbers and efficiency. The number on the roll is 118, and average daily attendance 75. There is a Gallery connected with this School.

Girls' School.

The *Culna Girls' School* was opened in August last. It is attended by 50 girls, chiefly of the lower castes. Its daily average attendance is about 35. The want of a female Teacher to give lessons in needle-work has been greatly felt.

Guptapara.

This station was occupied on the 21st of October last. The following extract from a letter written by the Rev. Lal Behari De to the Rev. Dr. Duff relates the circumstances connected with the occupying of this new station and the opening of the Mission Schools:—

"To the Rev. Dr. Duff.

Culna Mission House, 24th October, 1857.

My dear Sir,

I was at Guptapara, lived there two days, and, in the name of the Lord, opened our Mission School there.

The 21st instant was fixed for the opening of the new Institution. Every preparation had been made to open it with *éclat*. Letters of invitation had been sent to the leading men of Guptapara and the neighbouring villages; notices had been placarded on the streets and high-ways, and every method taken to inform the people of the approaching event. The large and commodious Hall of a Babu's mansion, which has been hired to serve the purposes of a School-house, was furnished with new benches for boys who might seek admission into the new School, with chairs for visitors, and with

mats for old native gentlemen who get more comfort by squatting on the ground cross-legged than by sitting on elevated seats with legs depending low; while the walls of the spacious hall were adorned with new and highly-coloured maps. At ten o'clock on the 21st of October, as I entered the hall, I was cheered by the spectacle of a goodly number of boys, of rich Babus, and of a knot of learned Brahmans, grown grey in the service of Sanscrit literature. As I did not see in the meeting all the gentlemen whom I wished to have been present, I waited for half an hour. When the meeting was full, I went forward to a table in the middle of the hall and said in Bengali, that as no undertaking could ever prosper without the blessing of God, it was most becoming and proper to open an Institution, established for the enlightenment of youth, with invoking the blessing of the Almighty. I then offered up prayer in the Bengali language, calling upon God to bless the new Institution, to bless those who might become its pupils, to look with pity and compassion upon the people of Guptapara and the neighbouring villages, and to smile propitiously upon an effort to promote his glory and to advance the interests of the kingdom of our Lord and Saviour Jesus Christ. The prayer was listened to with profound attention. I then shortly addressed the native gentlemen and the learned Brahmans present, dwelling on the nature and objects of the Institution, and asking them to take the liveliest interest in its prosperity. Then one of the learned Brahmans in the name of the rest said, that many attempts had been previously made to establish a School at Guptapara, and had all failed; that at the opening of the present Institution, they were more delighted than they could find words to express; that they wished it success in every way, inasmuch as it was the only means of keeping boys and young men from mischief and vice; and that they would take the liveliest interest in its prosperity. I then said, "With your permission then, Sirs, I shall now proceed to take down the names of those who wish to receive instruction in this place." Some of the learned Brahmans at this rose, and with extended hands, as in the act of blessing, said, "Do so, and may God bless the School." The names of 90 boys were then entered on the roll.

* * * * * *

The most pleasing circumstance connected with this new station of the Culna Mission is, that it is self-sustaining or nearly so. Some of the wealthy Babus have contributed liberally towards the support of the Institution. Babu Jaggeshwar Sen—the richest and most influential inhabitant of the village—the Banian of two respectable mercantile houses in Calcutta, has not only agreed to pay the rent of the School-house, has not only furnished us with benches, with maps, with chairs, a gong and other necessary articles, but has subscribed the sum of 25 Rs. monthly towards the support of the School; indeed when I saw him in Calcutta last, he told me that whenever I wanted money for the School, I had only to write to him. Another gentleman, Babu Dwarika Nath Majumdar, cheerfully placed his garden-house at my disposal for the residence of the

Head Master—my much esteemed Christian friend and brother, Kailas Chandra Ghose. The above named Babu gives besides a monthly subscription of 3 Rs. What with the assistance of these and other liberal Babus, what with the fees paid by the boys, and a judicious allocation of the agency already available in the Culna Mission, I hope to be able to carry on the educational and evangelistic operations of the Guptapara station, without charging on the Mission a single additional farthing—a circumstance always to be rejoiced in, but more especially in the present low state of our Mission Funds."

In the *Guptapara Anglo-Vernacular School*, the names of 81 boys are on the roll. The average daily attendance is about 65. Owing to the untiring industry and admirable tact of the Head Master Babu Kailas Chandra Ghose, this School, as well as the purely vernacular one, are in excellent order.

Guptapara Vernacular School.—The number of pupils in the register is 171. The average daily attendance is 109.

Baptism of a Young Brahman.

It is with unfeigned gratitude to the God of Providence and grace that we have to record the admission of a pupil of the First Class of the Anglo-Vernacular School at Culna into the Christian Church by the rite of baptism. The circumstances connected with the young man's conversion are briefly related in the following extract of a letter addressed to the Rev. Dr. Duff.

"*Culna Mission House, Nov. 9th*, 1857.

My dear Sir,

It is with feelings of the liveliest gratitude to God that I have to announce to you the admission, yesterday, of a pupil of the first Class of the Culna School into the Church of Christ by the rite of baptism. The name of the dear young man is Ram Charan Mukerjea. He has been, for several years, a pupil of the Culna School. He has been studying the Bible for the last two years. When under the tuition of his former Teachers—my esteemed brethren Babus Guru Dass Maitra and Dina Nath Adhya, he had not only perceived the falsehood of the Hindu religion, but had been convinced of the truth of Christianity. But though his understanding had been convinced, his heart was untouched. The grace of God was not in him. When I came here first, five months ago, I found him to be very attentive in his Bible lessons. He looked serious, and eagerly listened to my exposition of the lively oracles of God. But his heart remained still unmoved. Some time after that time, my friend Braja Nath Mitra opened, of his own accord, a Sunday Class for reading the *Pilgrim's Progress* with the advanced pupils of the School. Ram Charan attended that Class regularly, and it did him good. The conduct of Bunyan's *Christian* at once roused him from his lethargy, discovered to him what a lost and ruined sinner he was by nature, and convinced him of the necessity of fleeing to Christ for salvation. He felt, with *Christian*, that he must, for his eternal welfare, flee from the City of Destruction to

Him who is the Prince of Life. Accordingly he made up his mind to follow Christ fully, and to cast in his lot with the people of God. But there were difficulties in his way. When he made up his mind to be the Lord's, his only brother was languishing on a bed of sickness. As Ram Charan was the only person to attend on his sick brother, he thought it his duty to put off his baptism, till his brother became convalescent. At the same time he communicated to us the resolution he had taken. On Monday last, the 2d instant, Ram Charan, instead of going home after school hours, came to the Mission House, told me that his brother was in a fair way of recovery, expressed his firm determination to become a follower of Christ, and applied to me for baptism. As I knew Ram Charan well and never doubted his sincerity, I allowed him to remain with us in the Mission House; at the same time I sent word to his relatives, that he was with us and wished to be baptized. * *

Accordingly on Sunday the 8th instant there was a goodly gathering of Christian brethren. * * The service commenced at three in the afternoon. As the people of Culna had never before witnessed the baptism of a Hindu, the Hall of the Institution was crowded to excess. About 250 people must have been present. The Rev. Jagadishwar Bhattacharjea conducted the devotional parts of the service. I preached from James i. 18. After making a brief statement respecting the rise and progress of religion in the soul of Ram Charan, and after asking him a few questions as to his faith, I baptized him in the name of the Father, and of the Son, and of the Holy Spirit. * * * The service was one of peculiar solemnity, and to me in particular of unspeakable thankfulness. The Lord has been pleased to own the services of his unprofitable servants, and to encourage their hearts by granting to them some measure of visible success. His name be magnified."

IV.—*What shall we do with our Bibles?*

BY A MISSIONARY.

We give insertion to this paper, not because we are prepared to endorse all its statements or its conclusions; but because it is likely to prove a wholesome antidote to that undiscriminating zeal which lately in England suggested that a million copies of the Bible in each of the vernacular languages of India should be printed forthwith, and a quarter of a million sterling expended upon the enterprize. As to our present supply of printed scriptures, we certainly are of opinion that if the reading part of the native population was fully accessible, the supply would be found wholly inadequate to its numbers. Neither can we see that the historical portions of the Bible are so far above the comprehension of ryots who can read, as our esteemed correspondent thinks.

The ryots of Bengal, more than 35,000,000 in number, are, with few exceptions, as little able to read *now*, as they were when, in 1837, Lord W. Bentinck published the report of Mr. Adams, exposing the fearful moral and intellectual condition of the masses. Young Bengal has started up since to spout Milton and Shakespeare, and

men, like the Nana Sahib, have received a whitewash of European knowledge—but the Bengal ryot still remains buried in the slough of ignorance. 2,500 years ago *Hindu* Manu excluded the masses from the light of knowledge: "*the Sudra who reads the Shastra, shall have melted lead poured down his throat.*" Their condition in Bengal, under the regime of *Christian* England, is little better in this respect.

Missionaries want to bring the Bible with its glorious soul-enlivening truths to them; but without the ability to *read intelligently*, the Bible is a book of *hieroglyphics. The school master is as necessary an element for Bible reading, as the eye is for vision.* We have in Bengal plenty of Bibles in the people's own language; but how few are the readers. We fear that out of this *rural* population of 35,000,000, not more than 2 or 3 *per cent.* at the utmost can read the Bible *intelligently.* We lay stress on this word *intelligently*—because the Bengalis themselves have many thousand indigenous schools, where some learn enough of reading to enable them to read manuscript accounts and some of their own manuscript mythological books. But it is a very different thing to peruse a book on the licentious revels of Krishna, and a *printed* book, like the Bible, which, in introducing new ideas, must use many words *new*, and many in a sense quite unknown to an untaught people. If the Ethiopian Eunuch, reading the prophecy of Isaiah, had the question put to him, "*Understandest* thou what thou readest?" how much more is it applicable to India, where the masses cannot even *spell the words* of the book, much less have any clue to those innumerable references to history, geography, biography, &c. with which the Bible teems. The writer of this paper has felt this great difficulty with congregations of adult native *Christians*—what must it be then with the Heathen!

Preaching is unquestionably God's chief ordinance: but preaching, without a carefully read and studied Bible, will no more do in the spiritual warfare than will cavalry without artillery in an Indian battle. This preaching, too, is carried on by foreigners, only a small number of whom gain that intimate acquaintance with the *native modes of thought* and *manner of illustrating ideas*, which the teachers of *idolatry* in this country know so well how to wield. God is a God of means. Were a Frenchman to go to England, and, after reading half a dozen English books, proceed to Yorkshire to preach Romanism to the English peasants, how little impression would he make! This is not said to depreciate preaching, but merely to show that if the preaching is to *tell*, the people must be put in the condition of "searching the Scriptures daily, whether these things are so." Christianity is a "religion of the book." Protestants in preaching must appeal to the *book*; but alas! the people *cannot* read it. If we are to have a Christianity in India superior to the Christianity of the old Portuguese, then it must arise from a *Bible-taught peasantry*, who, like the Scotch peasants, will be imbued with the Bible, as pointed out in that beautiful picture of Burns's, the Cotter's Saturday Night. *Bible circulation is most seriously obstructed by the inability of the masses to read.* The Hindus have

a proverb, "What is the use of looking-glasses to blind fakirs," But nearly 35,000,000 in Bengal are those blind fakirs—to whom Bibles are of about as much use as spectacles would be to the blind, or pianos to the deaf. The *educated* Brahmans in this country are indifferent, if not hostile, to enlightening the common people—the means of doing it then must depend on the Government, which draws such a revenue from the sweat of the ryot, and on Christian philanthropy, which throwing aside the trammels of *caste*, regards the welfare of *all*. Knowledge is power, and *Biblical knowledge would be the strongest lever to wield against caste.*

The Lieut.-Governor of Bengal, in his celebrated minute on "the Police and Criminal Justice in Bengal," has recorded the following opinion, the result of his long experience of Bengal:—

"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done for this people, is their gradual, intellectual and moral advancement through the slow but certain means of a widely-spreading popular system of Vernacular Education."

Acting in this spirit, the Lieut.-Governor of Bengal applied to the Government of India to alter the terms of the Grant-in-Aid system, which requires the *rural* population to pay *half* the expenses of schools which they do not value and which have become a dead failure. The Government of India *positively refused;* and thus the Bengal peasant has no means whatever of enlightenment, except in Christian England taking the question up. Not even the sepoy mutiny has taught the Government of India that the masses are to be enlightened. The actual state of Bengal stands thus:—

Rural Population of Bengal, say	35,000,000	
Land-tax paid	3,759,000	£ sterling.
Grant-in-Aid for their education for *one year*,	2,400	£ sterling.

Is this to continue? If so, what prospect is there of having a population *able* to read the Bible? Is our system to be then, "Ignorance is the mother of devotion?" In the lives of the majority of Europeans, the masses observe little to dispose them to become Christians; and they are not *able* to read for themselves the book which would let them see what Christianity really *is:* they *cannot* search the Scriptures. The Supreme Government of India makes the following admission,* "The plain fact appears to be that in the Lower Provinces, the lower classes have not yet learned to appreciate or desire education, and that the *higher classes generally are not actually desirous that their inferiors should be educated.*" Here it is evident that the caste system is at work. In education, as in other matters, the Brahmans will do nothing to enlighten the Sudras; and yet the Government of India, true to its traditional policy of having legislation and education for the *rich*, and not for the poor, for the *high caste* man, and not for the *low caste man*, has here sternly refused the application of the Bengal Government to *do* something

* See Educational Report for 1856-57, pp. 26.

effective for enlightening the masses. The sepoy was excluded from the light of the Bible, and he has made his masters pay the penalty for that policy.

It is easy to circulate Bibles—the people will rush in crowds to receive them with thanks—for English *paper* is most valuable and useful for domestic and shop purposes: but as for the *reading* and *understanding*—that is another question.

What we require, then, is the establishment of a large number of schools which will have for their express aim the enabling the masses to read *intelligently, so as to be able to make a proper use of the Bible,*—and that the clauses of the education despatch of 1854 relating to education for the *masses* be sincerely carried out; and not adopt as hitherto and now, a principle in education for them, which would be equivalent to one in judicial matters—that no police or magistrates be provided for thieves, unless *the thieves themselves consent to defray half the expenses.*

Calcutta, February, 1858.

V.—*Report of the Moulmain Missionary Society.*

In presenting the twentieth Annual Report of the Maulmain Missionary Society, the Committee would express their sense of thankfulness to Almighty God for the various mercies vouchsafed during the year, both to those immediately engaged in furthering its operations, and to its patrons.

Though its labours have not been distinguished by marked and signal success, yet there is reason for encouragement and hope that the Lord of the harvest will in his own good time abundantly reward his labourers.

The Report is brief, aiming only to present in a connected view the labours of this Society in making known the Gospel of the Son of God among the heathen.

Burmese and Peguan Department.

Ko Taw-mun gna, the Peguan preacher supported by this Society, made excursions among the villages on the rivers north of Maulmain during the last dry season. Through the rains he has been engaged in going from house to house in the town, preaching the glad tidings of the Kingdom, wherever he could find hearers.

Some interesting cases of inquiry have been found in the villages, especially two men in Paerk'tah on the Salwen. Though not baptized, they openly advocate the doctrines of christianity; and endure reproach for not following the customs of their fathers.

In town there are also several hopeful inquirers—almost Christians, who, we hope, may soon gain strength to profess their faith in Christ.

Two Burmans have been baptized in Maulmain during the year.

Ko Sanlone was appointed to labour among the Burmese population of Toungoo under the supervision of the lamented Mr. Whitaker. He returned to Maulmain after an absence of one year. Owing to Mr. Whitaker's death we have no report from him. Ko Sanlone states that many listened to the preaching of the Gospel and received tracts and portions of Scripture; and that though none were converted, many appeared to be considering, and enquiring after the truth.

SCHOOLS.

The Burmese school on Mr. Haswell's compound numbers between fifty (50) and sixty pupils. There are two teachers, a European and native. The latter is paid by the Burmese Missionary Society; the European mostly by tuition fees. This Society has recently made a donation to the school, to be expended at the discretion of Mr. Haswell, to promote its usefulness.

The pupils are taught to read and write both Burmese and English; they are also taught Arithmetic, Geography and Grammar. The Holy Scriptures are daily read; and all the pupils attend a Sabbath school from nine to half-past ten, Sunday mornings, at which they recite Scripture lessons which they have learned during the week.

The Burman girls' school, the teacher of which is paid by this Society, has averaged about 20 pupils during the year. Most of the pupils are quite small; little interest being felt by the Burmese in the education of their daughters. The children have made very good progress. This school is now temporarily discontinued, as the pastor of the Burmese Church, with some others, has been obliged to take shelter in the school house, his own house being without a roof.

Though the truth is not making so rapid progress among the Burmans and Peguans as among the Karens, yet we believe it is progressing, and that there is ground to hope, that in due time we shall reap, if we faint not.

TAMIL DEPARTMENT.

Since May last this Society has supported a Tamil preacher, Francis, to labour among the Madras population of this city. He holds three meetings weekly, besides visiting from house to house, reading, and expounding the Scriptures. The meetings on the Sabbath are attended by from 12 to 15 Madras people, mostly professing christians; but sometimes heathen are present. He has also had a small school, taught in part by his wife.

KAREN DEPARTMENT.

KAREN PREACHERS, MAULMAIN.

Early in the year the Society appropriated funds for the support of two Karen preachers among the heathen of Beeloogyoon. They were employed for one month, but were unable subsequently to give themselves regularly to the work. Recently the Society has made an additional appropriation for the support of Karen preachers in

this district, to labour under the direction of Mr. Hibbard. Steps have already been taken to send out preachers among the heathen. An account of their labours may be looked for in the next annual report.

Theological Seminary.

The Senior class in the Karen Theological Seminary, embracing sixteen young men, has been supported by this Society since the 1st of May last. This class has had, for five days in the week, three lectures daily. One in Systematic Theology and two in Exegesis, on Romans and 1st Corinthians respectively. In the absence of text books on Theology, each member of the class has written out full notes, with proof texts on each topic stated in the lecture. On the epistle to the Romans they have also taken copious notes. On Corinthians they have written less fully. By this course each young man is furnishing himself, for future reference, with a book on Theology and an exposition of two very important portions of the Holy Scriptures.

In addition to the above exercises they have preached by turns on the week-day evenings. Every Saturday they have had a review of their studies for the week; and at the close of the review, an exercise in elocution. The young men have been remarkably diligent in their studies; and so far as has come to the knowledge of their instructors, their conduct has been blameless. Both their talents and their behaviour afford us great encouragement in respect to their future usefulness as Ministers of the Gospel. Some of them, it is true, may disappoint our hopes, but in view of their conduct and proficiency during a three years' course of study, we have good grounds for confidence that no one of them will prove unworthy of the expense and care bestowed on his education for the work of the Ministry.

Students in Vacation.

This Society also supported ten young men, members of the Theological Seminary, to preach the Gospel and teach the heathen during the five months' vacation of the last dry season. Eight of them were sent to labour under the supervision of the Rev. Mr. Whitaker. Two of them laboured in this province, among the heathen to the east and south of this city. They laboured faithfully for the salvation of their countrymen, visiting a large number of villages, stopping from a few hours to ten days in a place, according as they found the people willing or otherwise, to listen to their message. Only in one place did the people wholly refuse to hear them preach, or even to receive them. They found many who listened with much interest to the Gospel. One man who had been excluded from his church on the island, Beeloogyoon, was led by their influence to confess his sins and seek readmission to the church; and subsequently, when the missionary in charge visited that place, he was restored.

Two or three heathen in one village seemed really to embrace the Gospel. They promised henceforth to be the disciples of Christ. In another village one man, after hearing for a few days, resolved to be-

come a christian. They did not, however, regard him as so hopeful as those mentioned above.

Respecting the eight young men sent up to Toungoo, Mr. Whitaker wrote in February last, "The young men whom you sent up are all well employed, I think, except two or three who are ill." These having recovered from their illness, were subsequently employed. They were sent for the most part among the heathen, to villages from which application had been made for teachers. In addition to preaching on the Sabbath and on each week-day evening, according to the custom of the Karen christians, they all taught schools of from nine to thirty pupils, each, during a part of the season. The whole number of pupils instructed by them was one hundred and twenty-three. (123). Many of these learned a small catechism, and others Bible narratives in addition to the spelling book. The young men were generally welcomed by the villagers, and in some cases they found it difficult to resist their urgent entreaties to stay with them, instead of returning to the Seminary.—In one village, the people had become disheartened by sickness, after applying for a teacher, and so refused to receive him when sent. The young man was obliged to seek another field. In some of the villages the people were very strict in keeping the Sabbath, and in attending worship both on the Sabbath and on week-day evenings. They also promised to keep the Sabbath and continue to worship God, when their teachers left them.

Four young men, graduates of the Theological Seminary, were also sent up to Toungoo to labour, under the direction of Mr. Whitaker, among the heathen to the west of that city. In regard to these Mr. Whitaker wrote, February 23rd, "I am sorry to say that not one of the young men specified is labouring in that region," (the West.) "Three of them had, at the earnest request of themselves and friends, gone East. The other was ill." In the mean time Mr. Whitaker had secured the services of four other men for the West, and requested the Society to give him, or the Toungoo mission, discretionary power to apply the funds already appropriated for that field, for their support, or for the support of others whom they might subsequently employ. To this request the Society at once acceded. In regard to the four men thus sent out, Mr. Whitaker wrote, "They are now on a tour among the people. Their success has been small *compared* with that of labourers in the *East;* yet during the past month they have succeeded in establishing one school among the people, under very encouraging circumstances. The school is supported by the people themselves."—In considering this fact, let it be kept in mind that the establishment of a school among the Karens of Toungoo implies much more than that the *children* merely are learning to read. It implies that the *people* are willing to receive the Gospel, that the *people* are learning religious books, that they observe the Sabbath, and that they attend the public worship of God on the Sabbath and on each week-day evening. When all this is taken into the account, the establishment of one such school, considered in its relations to the Kingdom of Christ, is no small success.

Normal School, Toungoo.

In the letter of February 23rd, Mr. Whitaker gave a brief report of the Normal School supported by this Society, under his charge, for the month of October and November. "The whole number of pupils was seventy-two, (72) the average attendance forty (40). About one half of these have since been employed as preachers or teachers. We have already," he adds, "opened a new term of the school, which we hope to continue till the end of next rains. The number of promising pupils can be increased indefinitely, provided we have the means. Allow me therefore again earnestly to solicit the aid of the Society."

But alas! our brother was not permitted to carry out his plans. It pleased God to call him away from his labours in the midst of great and increasing usefulness.

"As an officebearer in this society, and subsequently as a co-worker with us in Toungoo, he had approved himself to all as a devoted and efficient labourer. It is with deep and abiding sorrow that we record his death. As a man and a christian, Mr. Whitaker was upright and faithful—as a missionary, he was earnest and indefatigable. Cut off in the prime of life and in the midst of a labour of love and usefulness towards the Karens, gladly does this Society place on record their high estimation of his worth."

VI.—*Christian Vernacular Education in India.*

It is with heartfelt gratitude to God, that we observe the effect which the Indian rebellion has produced upon the religious public of Great Britain. The almost universal apathy which formerly prevailed, has given place to an intense interest in the spiritual welfare of this land, which bids fair to lead to energetic action on an extensive scale. Most of the missionary Societies which have stations in India, appear resolved to enlarge their operations, and to bring them to bear with increased vigour upon the regions which have recently been the scenes of violence. In addition to this, various schemes of a special nature have been proposed, for promoting or facilitating the evangelization of India. Unfortunately we are prevented, by the fear of the Act, from reporting upon them in detail. Some of the schemes are not free from impracticable and visionary elements,—such as the suggestion forthwith to print millions of the vernacular Scriptures in the various languages spoken in this country:—but it may reasonably be expected that even these schemes will be reduced to such proportions and embodied in such measures, as shall effectually promote the great object contemplated.

One of the most promising suggestions we have seen, originated with the Evangelical Alliance, and has for its object the

promotion of Christian Vernacular Education in India. The movement commenced in October last, and the January number of *Evangelical Christendom* contains an article, which supplies information upon its further progress, and which we venture to reproduce in our pages :—

On the 9th December, a meeting was convened by the sub-committee at No. 7, Adam-street, of which we give the minutes as follows :—

Present : Major-General Alexander, late Adjutant-General of the Madras Army, in the chair; Rev. F. Trestrail, Sec. Baptist Missionary Society; Rev. Dr. Tidman, Sec. London Missionary Society; Rev. J. S. Jenkinson, Vicar of Battersea; Rev. W. Curling, Incumbent of St. Saviour's, Southwark; H. Stokes, Esq., late Madras Civil Service; Rev. G. R. Birch, Sec. Turkish Missions Aid Society; Rev. Joshua Russell, one of a recent deputation to India from the Baptist Missionary Society; Rev. H. Venn, Hon. Sec. Church Missionary Society; Rev. H. Knight, Sec. Church Missionary Society; Sir Culling E. Eardley, Bart.; Edward B. Underhill, Esq., Sec. Baptist Missionary Society; Rev. P. Latrobe, Sec. Moravian Missionary Society; Rev. Hermann Schmettau; Rev. H. Townley, late Missionary in India; Rev. Dr. Steane.

After prayer by Dr. STEANE, the following Proceedings and Papers were read :—

1. *Resolutions of the Evangelical Alliance, November* 19, 1857, under which the meeting was convened, as follow :—

"That while this Conference is of opinion that Missionary work, properly so called, must be left to Missionary Societies and Churches, and that it must rest with them to consider whether some joint plan of Itinerant Preaching of the Gospel may not be possible, when tranquillity is once restored to India, it is our decided opinion that the Evangelical Christians of the United Kingdom may advantageously unite together for the promotion of Christian education in that country; and that our Christian brethren throughout the Continent of Europe, and in the United States of America, as well as in the British Colonies, should be invited to partake in the expenses and in the privilege of that enterprise.

"That in regard to such plan for education, the first step to be taken is to consult the Officers and the Committees of the Missionary Societies and Churches; that the following be a 'Provisional Committee for Education in India' (as distinguished from the political question), to communicate with them, and with other Christian men; and that they be authorised to take such steps, in concert with the friends consulted, as to them shall seem fit; it being understood that any committee that may be finally formed shall be conducted on the principle of the union of all true Christians, viz.: Major-General Alexander, chairman; Sir C. E. Eardley, Bart.; Hon. and Rev. B. W. Noel; John Finch, Esq.; Rev. J. S. Jenkinson; Rev. Dr. Steane."

2. Extract from "*Minute of the Church Missionary Society on the Indian Mutiny, &c.,*" dated September 29, 1857, recommending united efforts for education, as follows: "The committee would venture farther to suggest, that the present would be an appropriate occasion for a great special effort to give Christian instruction in the vernacular languages of India to the masses of the population, and to provide them with a vernacular, moral, and Christian literature. The question which now trembles on the balance is, whether the masses will rise with the mutineer Sepoys, or remain faithful, or at least passive. Yet few attempts have been made for the education of these masses. Missionary societies need to be aided by some separate effort for this object. Might not all supporters of Protestant missionary societies unite together to accomplish this special work? The season is favourable to such an union; as a common calamity has tended to bring all parties together for united prayer. A limited effort, upon this principle, to supply vernacular school books, is in operation for South India. Such a special work would supply an interesting memorial of a season of unprecedented peril to the honour and welfare of England, when the calamity shall be, through God's good providence, overpast. The committee venture, therefore, to throw out the suggestion for further consideration."

3. Outline Plan for *Christian Vernacular Education for India,* prepared by the gentlemen whose names are attached to it, at the request of a previous Meeting of a few Friends of India connected with various Missionary Bodies, as follows:—

"The Christian Vernacular Education of the Natives of India within the British Territory is an object of the highest importance, whether regard be had to the social elevation of our fellow-subjects in that part of the empire, or to the best interests of Great Britain. It has been shown in the late lamentable revolt what are the foul and atrocious propensities of a heathen population, when their passions are aroused. Even secular education, without Christianity, does but furnish the masses with more mischievous leaders, as in the case of Nana Sahib at Cawnpore. If special efforts be not adopted, the people of British India must remain the victims of all the social evils under which they now suffer.

"Missionary Societies cannot undertake the work on any large or general scale. Their chief work is to preach the Gospel; education can only be with them a secondary object. Their aid and co-operation in a general scheme of Vernacular Education for an unevangelized population would be a most important auxiliary; but they cannot initiate or sustain it themselves, without diverting the funds entrusted to them from their legitimate channel of direct Missionary work. To carry out successfully educational plans, upon the large and efficient scale now contemplated, will require a special agency devoted to this one object, combining the assistance which may be supplied by every Mission of the Protestant Churches of every nation and denomination labouring in India. The season is most favourable for such combined action of Protestant Christians in a common object, since a common calamity has brought them

together, for prayer and mutual help, and common mercies, in the deliverance of India from a bloody anarchy, should bind them still more closely together in Christian and brotherly affection. This sentiment is admirably expressed by the venerable Bishop of Calcutta in a Sermon preached in his Cathedral in the midst of the revolt. Speaking of the symptoms of encouragement discernible in the midst of this solemn visitation, he says, 'Unity and love prevail amongst the different divisions of the protestant family. We no longer maintain the old and fatal mistake, that Christian men are not to co-operate for *any* thing, till they agree in *every* thing. We now hold the antagonistic and true maxim, that Christian men should act together so far as they are agreed.' A joint Fund, with this object, administered by a body of men in whom the various sections of the Protestant Church repose confidence, would thus be a suitable Memorial of the deep Christian emotions called forth by the recent crisis, and would give practical expression to the fellow-feeling thereby elicited.

"Such a work as is now proposed would confer incalculable benefit on all existing Missionary Societies, by relieving their operations from a branch of labour which, though they attempt in a measure to carry out, can only be regarded as with them of subordinate importance, while it would prepare a people for the more intelligent reception of Missionary labours, and thus become an important subsidiary aid to the evangelization of India.

"It is fully recognised how much has been already done for the cause of Christian education in India, by the able efforts of the Scotch Mission Institutions under such a leading spirit as Dr. Duff, and by such Educational Establishments as those at Serampore, Bhowanipore, Madras, Bangalore, Masulipatam, and elsewhere. But the present effort will in no way supersede or interfere with them. Its aim is altogether distinct. These Schools and Colleges employ the English language and literature, and are attractive to the higher classes of Hindu youth in large towns. It will be the object of the proposed scheme to reach the village population, and the masses of the lower orders in towns throughout the country, exclusively through the vernacular of each district.

"To carry out this object, it is proposed to raise a Fund, to be called the *Christian Vernacular Education Memorial Fund for India*, upon the following principles:—

"1. The primary objects of the Fund shall be to establish, in the great central towns of India, *Christian Vernacular Training Institutions*, male and female, and to supply, in each of the Vernacular Languages of India, Christian School Books, and Elementary Educational Works. Each Training Institution shall comprise a Vernacular Model School. Instruction in English may be given at the discretion of the Local Committees.

"2. The Masters of such Institutions shall be either Europeans, or East Indians, or Christian Hindus, to be instructed either in England or India, in some of the best systems of modern primary education.

"3. The Model Schools shall require a fee from all pupils, and the general Fund be applicable to assist in the establishment of Vernacular Schools in India, upon a principle of self-support by fees or local resources.

"The administration of the Fund shall be conducted by a Central Committee in England, in which various denominations of Protestant Evangelical Christians shall be represented, and by Local Committees in India.

"5. Such Central Committee shall consist of members elected at an Annual Meeting of the Society, and of two members from each Missionary Society that may be invited to appoint such Representatives.

"ARTHUR TIDMAN,
"EDWARD B. UNDERHILL,
"WILLIAM KNIGHT,
"WILLIAM ARTHUR, } *Secs. pro tem.*

"*October*, 1857."

After full consultation, it was "*Resolved unanimously*, that this meeting approves generally of the object proposed in the paper now read, namely, the establishment of a Fund for Christian Vernacular Education in India, and hereby resolves to co-operate with their Evangelical Protestant fellow-Christians in carrying out such design."

These proceedings were reported to the Committee of Council at its monthly meeting, on Friday, the 18th ult., when the following resolution was adopted:—

"Resolved—That this Committee rejoice in the result now reported, record their gratitude to Almighty God for the progress already made, and commend the subject to the favourable consideration of all Christian people at home and abroad."

Steps had, in the meantime, been taken to bring together a larger number of gentlemen, to whose consideration and approval the plan, so far developed, might be submitted, and who should be invited to take part in any further measures that might seem desirable. This meeting was also held on the same day—Friday, the 18th ult.—at the Caledonian Hotel, and the following is a brief account of its proceedings:—

NAMES OF PERSONS PRESENT AT THE CALEDONIAN HOTEL, DECEMBER 18, 1857.

The Earl of Shaftesbury.
The Hon. A. Kinnaird, M. P.
Sir Culling E. Eardley, Bart.
Rev. E. Auriol, Rector of St. Dunstan's.
Rev. H. Venn, Secretary to the Church Missionary Society.
Rev. D. Wilson, Vicar of Islington.
Rev. E. Steane, D. D.
Alexander Haldane, Esq.
Rev. John S. Jenkinson, Vicar of Battersea.
Rev. James Hoby, D. D.
J. L. Benham, Esq.
J. Ballance, Esq.
Henry Smith, Esq.
Rev. C. R. Alford, Principal of Islington Training School.
Rev. Reginald Gunnery, Secretary to the Church of England Education Society.
John Macgregor, Esq., Hon. Secretary to the Protestant Alliance.

George Henry Davis, Esq., Secretary to the Religious Tract Society.
Sir Charles Trevelyan, Bart.
Peter Cator, Esq.
Major-General Alexander.
Capt. Young.
Rev. M. Thomas, Secretary Colonial Church Society.
Lieut.-Col. Rutherfurd.
William Heaton, Esq.
Rev. F. Trestrail, Secretary Baptist Missionary Society.
Rev. W. H. Walton.
Rev. G. R. Birch, Secretary Turkish Missionary Society.
Rev. James Innes.
W. Lavie, Esq.
Rev. Joseph Finn, Blackheath.
Rev. C. F. S. Money, Deptford.
Rev. J. Jarratt.
Rev. J. H. Gurney, Rector of Marylebone.
Charles Curling, Esq.
E. G. Eardley, Esq.
Rev. Dr. Tidman, Secretary to the London Missionary Society.
R. Prance, Esq.
Edward B. Underhill, Esq., Secretary to the Baptist Missionary Society.
Rev. Charles Hume.
Robert Trotter, Esq.
Major Kelly.
Rev. C. F. Childe, Principal of Islington Missionary College.
Dr. Crawford, Secretary Malta College.
James Lord, Esq., Chairman Protestant Association.
Dr. Holt Yates, M. D., of Syria.
Joseph Gurney, Esq.
Rev. A. Hume.
P. F. O'Malley, Esq., Q. C.
Rev. John Rashdall.
Col. Caldwell.
Rev. F. Tucker.
Rev. William L. Thornton.
Rev. John Rattenbury.
Rev. Wm. Bunting.
Rev. E. Garbett.
Rev. Herman Schmettau.
J. P. Bacon, Esq.
Rev. John Stock.
Lieut.-Col. Hughes.
Rev. John Chapman, Secretary to the Church Missionary Society.
Huddlestone Stokes, Esq. late M.C.S.
Rev. James Sherman.
Rev. William Arthur, Secretary to the Wesleyan Missionary Society.
Rev. William Knight, Secretary to the Church Missionary Society.
Wilbraham Taylor, Esq.
Walter Griffith, Esq.
Rev. W. Bullock, Secretary of the Society for the Propagation of the Gospel.

It was reported that letters expressing sympathy and concurrence had been received from several noblemen and gentlemen who were unable to be present; including Lord Ebury, Lord John Russell, with the promise of a donation of 20*l.*, J. C. Colquhoun, Esq., J. M. Strachan, Esq., General Sir G. Pollock, the Maharajah Dhuleep Sing, with a promise of 50*l.*, Rev. C. Kemble, J. S. Reynolds, Esq., Hon. Secretary of the Home and Colonial Training Institution.

The HON. ARTHUR KINNAIRD, M. P., in the Chair.

The proceedings were opened with prayer by Rev. Dr. Tidman.

The CHAIRMAN having stated that he had consented to preside at the meeting, under the expectation that Lord Shaftesbury would not be able to attend, generally introduced the business, explaining the design of the Meeting—a design, he said, which had presented itself to men of various bodies, and seemed therefore to meet a want felt by all—and expressing his earnest approval of it; and then called on the Rev. W. KNIGHT, one of the secretaries of the Church Missionary Society, who urged that whilst English education would take care of itself, being, to the youth of India, the road to wealth and distinction, it was only by vernacular education that we could attempt to grasp the vast population of that land. Of the 180 or

200 millions, one-half were females, and these especially it was impossible to reach without vernacular teaching. The operations of the proposed fund would be confined to the establishment of Training Institutions, male and female, and the supply, in each of the vernacular languages of India, of Christian school-books and elementary educational works. The plan would thus be, not to subsidize the village schools, but to raise up schoolmasters, and to provide the materials for their use. Mr. Knight cited examples of successful effort in these particulars already in operation, especially the Tinnevelly Training Institution of the Church Missionary Society, the school publications of the Calcutta Committee of the Religious Tract Society, and the educational labours of Mr. John Murdoch in various parts of India.

The Earl of SHAFTESBURY proposed a resolution, affirming the desirableness of forming a "Christian Vernacular Education Society for India," on the principles already set forth. He enforced the duty of prosecuting this vast work, dwelling with emphasis on the necessity of employing the native tongues in female education. It could only be by means of the mothers that the mind of the people at large could be influenced for good, and this was especially the case among Asiatics. This scheme was entirely free from the difficulties of Government education; it was worthy of our time, our nation, and our religion, and he rejoiced that it was to be undertaken by all denominations of Evangelical Christians. He trusted that the Hindus, seeing the unanimity, zeal, and affection which marked united effort in this great work, would be led to revive the remark made of old—"Behold how these Christians love one another!"

The Rev. J. S. JENKINSON, Vicar of Battersea, seconded the resolution, remarking on the vast importance of the object, and on the impossibility of giving secular education in India, without Christianity, as that would be to educate the people in idolatry. He regarded it as a great blessing that the Christian people of this country were disposed to unite in promoting the plan.

Sir CHARLES TREVELYAN, Bart., concurred entirely in the great object of the meeting; at the same time, he was happy that it was only a preliminary meeting, because it was of the utmost importance, not only to have a good object, but also a good plan. The responsibility was great of those who started such a society, for it would preoccupy the ground. Two things have been separated which, in his opinion, ought to be united. The first was vernacular and English education, and the second, missionary operations and education. With regard to the former, he thought that, in all Indian schools instruction in the English language should be insisted upon as a necessary part of the school system, and no master should be appointed who had not passed a thorough examination in it. In reference to the latter, it seemed to him that Christ had prescribed no particular method of evangelising, the word, in which he enjoined the duty, was *μαθητευειν*, including, as he thought, education. We ought not to have in India a State religion. Government ought not to teach religion, but it might foster higher education and univer-

sities. They should afford grants-in-aid, and missionaries should have all possible room and scope to give a Christian character to education. Then he still further thought it was not wise to attempt to institute schools in the villages. We ought to appoint a committee to collect information and publish it. Sir Charles concluded by saying that he could not concur in the resolution before the chair, and moved an amendment in accordance with his speech.

The Rev. W. ARTHUR, one of the Secretaries of the Wesleyan Missionary Society, corrected the notion that it was intended to set up schools in all the villages, and explained that the object in view was to create training-schools in the great centres of population. He also discussed the question, Ought the instruction given to be in the vernacular tongue? Certainly, there was no intention to exclude English, or, in any way, to discourage its acquisition, but, on the other hand, it was scarcely possible to find an instance in history in which a vernacular language had been extinguished. It was a moral impossibility. Perhaps Cornwall was the only case in which we could trace the death and burial of a language. Yet the influence of English in India is immense. It would be a blessing to make English the *lingua franca* of India, but it would, he feared, never reach the women of the country.

P. CATOR, Esq., was strongly inclined to the views advocated by Sir C. Trevelyan, in reference to the English language being taught in all the schools. He did not think that it should be optional, but be insisted upon; and if the mover of the amendment would consent to alter it, so as to restrict it to this point, he would be happy to second it. This was accordingly done, and being put from the chair, was lost by a large majority.

The Rev. JAMES SHERMAN, seconded by G. H. DAVIS, Esq., Secretary of the Religious Tract Society, then moved the appointment of a provisional Committee.

The Rev. J. HAMPDEN GURNEY opposed it. He thought the measures which it was proposed to adopt were premature, and the names too much of one colour. He wished to know if the heads of the Church had been consulted and the Propagation Society. The proceeding seemed to him to indicate a new Evangelical Alliance. Mr. O'MALLEY, Q. C., said, if it were so, that the colour was that of the Evangelical Alliance, this was its commendation, for he did not know what better colour could be found than that which exhibited all the fundamental verities of the Gospel, and represented the different sections of Christians as agreed in them. The Rev. DANIEL WILSON also said, in reply to Mr. Gurney, that whatever Committee might be appointed, he sincerely hoped they would be all of one colour, so far as related to their all uniting in evangelical views. The resolution with, we believe, the exception of Mr. Gurney's vote, was unanimously carried.

The Rev. WILLIAM BUNTING moved, and the Rev. JOSEPH FENN, of Blackheath, seconded, the third resolution.

Sir C. E. EARDLEY, Bart., moved the fourth. He expressed his hope that the Society ultimately to be formed would include all

godly people who could act together. Great sympathy was felt on this subject abroad; in the United States, in France and Germany; and a letter had been received from Professor Gaussen, of Geneva, inquiring in what way our Swiss brethren might co-operate with us. The resolution was seconded by the Rev. FRANCIS TUCKER, formerly a missionary in India, and unanimnously adopted.

The Rev. Dr. TIDMAN proposed a vote of thanks to the Chairman. In doing so, he said, referring to the remarks of Sir C. Trevelyan, that no Missionary Society deemed schools an unessential part of the work in Christianizing India. On the contrary, he might fairly ask, where would education have been but for the missionaries? We are desirous also, he said, in reference to Mr. Gurney, to enlist for this object every kind of Christian support; but he could not forget that Christianity had made its way in India without the patronage adverted to. The Word of God was translated into the tongues of India, while men of high rank and station, whether in Church or State, stood aloof, or opposed the work. And in the present instance, whether it were with or without such patronage, the work must and would go on. The Rev. Dr. STEANE said a few words in seconding the resolution, which was unanimously carried.

The following are the RESOLUTIONS as they have been handed to us, but as we have not received them officially, they may perhaps be subject to verbal correction:—

I. "That in the judgment of this meeting it is desirable that a society be formed upon the basis of the outline now read, and for the object therein stated, viz., the promotion of Christian Vernacular Education in India, to be called the Christian Vernacular Education Society for India."

II. "That, with a view to carrying this object into effect, a Provisional Committee be now formed, with power to add to their number."

[We understand that the list of names is not yet filled up. It would, therefore, be inconvenient to publish them.]

III. "That a public meeting be convened at the earliest period suitable for the formation of such Society."

IV. "That a statement of the objects of this meeting be communicated to the various Protestant bodies, not only of the United Kingdom and the British Colonies, but also of the continent of Europe, and the United Sates of America, and that their sympathy, prayers, and co-operation be solicited on behalf of this important movement."

V. "That the cordial thanks of this meeting be presented to the Hon. Arthur Kinnaird, M. P., for his able and obliging conduct in the chair."

VII.—*Dr.* DITTMAR *on Ancient Zend and Indian History.*

Dr. Dittmar's great aim in his Universal History of seven volumes is, to point out "*Christ as the Key to the History of the World,*" to view events in the light of Christianity.

It treats of History chronologically according to periods, and connects *Geography* with History:—the works of the most recent as well as best writers, such as Heeren, Benfey, Lassen, Muller, Ritter, Raumer, Creuzer, Lepsius, Botta, have been consulted by him throughout—particular attention has been paid to India, as illustrative of the difficulties presented to Christian missions by the *condition* of the people—simplicity of style, combined with liveliness of description, is aimed at by him throughout.

Dr. Dittmar's position is: "The mere theologian, or philologist, or politician looks at history in a special point of view—all are spokes to the centre, however, which is Christ." Writers on the Philosophy of History too often judge of facts according to certain abstract principles. We give a translation of the part relating to India.

Asia is surrounded by mountains which, in former times, were the bridges connecting countries, when the valleys were ocean lakes. Such were the Caucasus, Ararat and Hindu Kush. At that time the countries from the Uralian mountains along the Caspian and Aral Seas to the North Pole formed the ocean's bed: subsequently the table-land between India and Persia became the scene from which civilization, carrying with it a common religion and language, spread to the lowlands, not long raised out of the sea. The traditions of Central Asia bear witness to this origin. The European traditions refer their civilization to the East, the Hindu to the North, the Chinese to the West, the Bactrians to the South; and History shows that the neighbourhood of the Hindu Kush and the valley of the Euphrates were the original seats of a common religion, associated with certain astronomical notions and with a common language.

THE ZEND PEOPLE.

A people called *Arya,* i. e. honorable, living in the Tibet Highlands near the sources of the Oxus and Sihon, preserved those traditions. Cut off from Central Asia by high mountains, they, in consequence, afterwards separated and emigrated, one party to the West, the other to the South. The former, called Zends, established near the Sihon a state governed by priests, and though conquered afterwards by the Assyrians and Persians, yet they caused their caste, religion and laws to be adopted by the conquerors. They wandered long as Nomades, and resided at different times in Samarkand, Balkh, Herat and Kabul. In the time of Jemsid, who was their priest and king, they adopted a settled life, like the Hindus. After his time they had a law-giver, (like Manu), Zoroaster, the reformer of their religion, who lived about the time of Daniel the prophet. Many of their sacred books, con-

taining his doctrine, were lost, when Alexander the Great invaded their country, but their descendants, the Parsis, of Calcutta and other parts of India, still have some of them. These Aryans had the four castes, viz. Priests, Warriors, Agriculturists, and Artificers. The heads of the three first classes were taken from the priests: their king was also high priest: all their laws were considered to come from God, and hence they regarded the violation of them as a sin against God. The world of intelligent beings was divided into the empires of light or of good spirits, and of darkness or bad spirits. The clearness of the atmosphere and the wants arising in agriculture and irrigation led them to study the heavens; they divided the year into 360 days, and the vault of heaven into twelve parts or the Zodiac. The seven planets they regarded as the abodes of seven spirits, who ruled over the other stars. This system spread to the Medes and Persians.

The Hindus.

India is a central country in Asia, favorable by land for the caravan traffic of North, West and East Asia. By sea, its coasts enable it to have trade with Egypt, Africa, Persia, the Malay Archipelago, China. Its population amounts to 180 millions. It is shaped like a trapezium, and its length is as great as from Bayonne to Constantinople. Its enclosure on three sides by the sea and on the other by mountains, makes it united, without cutting off its connection with other countries. It is more a continent than a country, having as various people, climate and languages as Europe. *Hindustan*, the land of the Aryans, stretches from the Himalaya to the Vindhya mountains. The Indus river in its West, because of its rough residents, was considered unholy; while the Ganges in the East, from its fertilising properties, was considered holy, issuing from the snow at a height of 9671 feet. In this holy land of the Hindus was *Indraprastha* on the Jumna, the predecessor of Delhi; *Mathurá*, Krishna's state; *Hastináпura*, the Metropolis of the Solar dynasty, as *Pratisthána* was of the lunar dynasty. Further East, in fertile Bahar, lay fruitful *Palibothra*. The *Vindhya* hills, with their forests and wild beasts, separate Hindustan from the Dekhan, where was *Pandúa*, settled by Brahmans from the North, the Godaveri, the largest stream, rising from the Brahminical land of Berar. The Coromandel—was the *Mandal* or seat of the *Kole* tribe. Before these Aryans came, the plains were inhabited by aborigines, a black, small people, subsequently driven to the mountains of the Himalaya and Dekhan by the light-coloured cultivated Aryans; they have smooth hair, in contradistinction from the crisp woolly negroes of Africa, called in Sanskrit varvaras (barbarians), i. e. curly-haired, and from the bushy-haired

Papuans of the Eastern Archipelago. Many of them are very wild, as the result of oppression and of living in barbarous places; such as the murderous and robbing Bhils in the Vindya hills, the fierce Koles of Guzerat, the *Khonds* of Orissa who sacrifice children.

The recent discoveries regarding the affinity of the Indian and European languages and religion, through conquest and emigration, have brought the Indians more into notice of late. The aborigines of India with their different languages, dark colour and small bodily structure, must be distinguished from the Aryans (i. e. honorable) who, speaking the Sanskrit language, have an affinity in language and civilization with the Germans, Greeks, Irish, Russians, and with the Zends lived in Little Tibet, near the sources of the Oxus, and in the vicinity of *Kailás* the Indian Olympus. The Aryans who spoke Zend and the Aryans who spoke Sanskrit, after leaving this wild and cold country, lived for some time together, until difference of language and religion caused them to separate, though the Zend and Sanskrit languages were in close affinity, and both nations worshipped the elements and the sun. Many of the Indian Aryans came over the Hindu Kush through Kabul to the Himalayas, giving to their first localities the names Saraswati and Audh, which were names used by the Zends also; they settled in the Panjab and in Kashmir, one of the most fertile valleys of the world, sixteen miles long and six broad; they moved on after a time, pressed on by colonists in the rear, and pushed on to the South and East of India, and from thence to the country between the Sutlej and Jamuná which was their holiest place. Audh became the first seat of empire, but they looked on mount Meru, with the Himalayas, as their original seats—the clear air, everlasting snow and stillness led them to consider the Himalayas as the abode of the gods.

The Aryans settled in fewer numbers, and had less influence, among the people in the South of India; hence their languages, Tamul, Telugu and Malabar, though much enriched by the Sanskrit, are yet distinct in their structure. In the Nilagiri hills on the coast of Malabar, which at 6,000 feet high enjoy a European climate, a *Caucasian* race of men, the Tudas, have been discovered, who are cow-herds and speak the Tamul language, but have never had any connection with the other inhabitants of the country.

The Indian Aryans are the most Easterly settled of the Indo-Germanic family: through the Indian climate, life, food, and intermixture with the aborigines they have become darker. They have the Caucasian type of an oval face, high forehead, a Roman nose, large horizontal fair eyes, strong eyelids, round chin, soft black hair. The chief Aryans in India are the Rajputs,

Mahrattas, Kashmirians, Bengalis and Hindi speaking people of Central India, . The Indian Aryans are disposed to quiet contemplation; they have attained the highest culture of all people in the East; but after reaching a certain height, they make no further progress.

The chief remains of antiquity are in Kashmir and on the coasts of Western India, some under ground, or hewn out of the rock. The *Temples made in caves,* to shelter from the sun and weather, or for protection from persecution, are found in Western India; they are chiefly Buddhist. Near Bombay is a Brahminical temple, 135 feet high, hewn out of the rock. At Ellora, near Daulatabad, is an immense number of Buddhist temples hewn out of the rock. One has pillars 100 feet high, and exceeds in greatness and ornament any works of Grecian or Egyptian art. Near *Madras* are the temples of Mahavalipur, with palaces three miles in circumference, hewn out of the rock. The pyramid-shaped pagodas of Siva at Benares are served by 3,000 priests, and visited daily by 10,000 pilgrims or devotees. The chief Indian remains of antiquity are preserved in the Sanskrit, i. e. the perfect language. It was once a spoken language, but became incorporated gradually into various dialects; its two most ancient sons were Pali and Prakrit, the grandsons are Bengali, Hindi, Mahratta, &c. amounting altogether to twenty-four languages sprung from the Sanskrit, which is also the sister of Greek, Latin, German, Persian. It is most capable of expressing high philosophic and poetic ideas, and is very complete in its system of sounds and grammatical construction.

The *Four Vedas* contain the only monuments of the ancient literature and religion, and were composed fourteen centuries B. C. The subjects of the first *Veda* are songs to the gods; the second Veda is on sacrifices and ceremonies; the third contains prayers to be chaunted; the fourth hymns. The Vedas were written at various times and by various parties. The Hindu laws, philosophy and grammar rest on the Vedas. Besides the Vedas, there are *Upavedas* which treat of music, medicine, natural history, mathematics. The Hindus knew of the ten ciphers and algebra long before the Europeans did, who received a knowledge of the numerals only seven centuries ago from the Arabs. The *astronomy* of the Hindus was taught to the Arabs. The *Purans* contain 880,000 slokes. The *Ramayan* gives an account of a king's son, who delivered the world from a tyrant in Ceylon, and who extended Brahmanism by colonisation and conquest from the Vindhya Mountains to Cape Comorin, driving to the hills the aborigines whom, in contempt, the Brâhmans called monkeys. The *Mahabharat,* composed of 100,000 slokes, gives the contests of two families for the sovereignty of India, together

with many passages from the philosophy and religion of the Hindus. Though composed twenty-eight centuries ago, there is no reference to Buddhism. *Kálidása*, the great writer of dramas, lived about the Christian era. Indian dramas were composed for religious feasts, at which dancing, singing and acting took place.

Manu's laws were composed twelve centuries before Christ, treating of education, marriage, worship, politics, rights, castes. Their great aim is to exalt the priests and high castes. Gambling, coining, oppression are reckoned among heinous sins. Punishment increases according as the offence is committed against men of high caste, the conquerors of the country.

The powers of Nature were first worshipped as symbols of God, then as living beings. The ancient Hindus, when they spread themselves from the highlands of Central Asia along the Gangetic Valley, adored, like the Zend people, the stars and four elements, though by the more enlightened the sun was considered as only an emblem of God, an emanation from him. The great Creator was called *Brahma*, i. e. the Great, who was so great that there could be no image of him; the sun was regarded as the best emblem of him, as his vicegerent in this world, while other agents were employed to rule the world. He was viewed in three aspects,—a corruption of the idea of a Trinity—as *Brahmá*, light, the Creator; *Vishnu*, water, the Preserver; *Siva*, fire, the Destroyer. Brahmanism has its chief seat in Bengal, Vishnuism in the North West Provinces, and Sivism in the Dekhan.

Sects were formed according as they dwelt more or less on one particular attribute of God. The following are some of their notions. Brahma, the Creator, was worshipped with four faces, as a symbol of his omniscience; with four *hands*, to denote his power; having a *ring*, to signify his eternity. As the god of light, he has a red colour; his spouse is Saraswati, the goddess of eloquence and wisdom. *Vishnu* is the god of air, the green colour is sacred to him; of his ten incarnations Krishna is the eighth, of a dark blue colour (that of the air). Vishnu's ninth incarnation is Buddha. *Siva*, the god of fire, has three eyes, and wears a necklace of skulls. White is sacred to him. He dwells on the Himalaya, and rides on a bull, a symbol of the fruitful earth. From Brahma emanated *purush*, or the original type of life residing in the ether; from this sprang another spirit, jealous of God, who seduced other spirits, and for whose purification God made the world. *Man's soul* is an emanation from God, living in the body as a punishment for sins committed in a pre-existent state: the soul *resides* in the head, and will reunite with God, the soul of the world; as the water of a vessel that is broken does with the sea. After 432000 years evil will be annihilated, and the Empire of God be restored. The soul of the good, taking the form of light,

stripped of the worn-out garment of the body, ascends to Indra's palace through the stars, and is blended with the soul of the world: the souls of the wicked enter the bodies of animals and plants for purification. The doctrine that every thing is a part of God lies at the foundation of all Hindu symbols, allegories, mythology; the poets gave a bodily form to objects of nature, hence Hindu mythology contains more gods than any other. Some of these gods were originally wise men or heroes, as Krishna and Ram, founders of sects, or hobgoblins. Their residence has been placed in the snowy mountains of the Himalaya, on mount Meru. All nature is regarded by the Hindus as a god, hence the injury of an insect is regarded as a sin, though cruelty is practised on wife, children and their own bodies. Matter is deemed to be the seat of evil.

Sacrifice was an essential part of Hinduism. In Sivism it was bloody, but in Vishnuism unbloody, such as fruits, milk, oil. Bathing in the Ganges, pilgrimages, fasting, chastity, silence, truth, were counted among the virtues; but the greatest was meditation on Brahma. Penances and atonements were required. The whole religion and life of the Hindus was regulated by the movements of the heavenly bodies. As in all priest-governed states, the priests were referred to in difficulties and to predict future events.

About seven centuries B. C. a new religion, Buddhism, sprang up in Bahar in India, which did not recognise the Vedas or Manu or the supremacy of the high castes. It used the Pali language, the vernacular, which bore the same relation to Sanskrit that Italian does to Latin. Gautama or Buddha, i. e. the wise, the son of a king of Magadh (Bahar) was the founder of the religion. He was considered by his followers as the ninth incarnation of Vishnu; there were many Buddhas. Buddhism took different forms among the Chinese, Tibetans, Japanese, Mongolians, Siamese, though it sprang from an early Indian philosophy favourable to the worship of Vishnu, which directed its aim chiefly to meditation and the practice of virtue; it taught that the world was made out of space, that the Deity lives in eternal repose, guiding every thing by fate; that God is to be worshipped by repentance and meditation: universal toleration is to be practised; there are no mysteries, and nothing living is to be destroyed. King Asoka, three centuries B. C., greatly favoured it; but as the Buddhists prevailed more and more against Brahminism and caste, the Brahmans persecuted them and drove them ultimately out of India. Hence in the fourth century B. C. the Buddhists began to emigrate to Ceylon, in the second century B. C. to China and Burma. Buddhism has now one hundred and fifty millions of followers, Brahminism only sixty (?) millions.

Caste existed among the Egyptians and others, but its rules were more strictly enforced by the Hindus. By caste the subjection of the people was more easily carried out, the peculiarities of the people better preserved against foreign influence, and greater perfection was attained in mechanical arts; but it excluded foreign improvements from the arts and manners, and confirmed priestly despotism, so that even the kings, who were more favourable to liberty than the priests were, could not gain the ascendancy. The Vedas recognise only four castes: the *Brahman* or priest, sprung from Brahma's mouth; the *Khettrya* or warrior, from his arm; the *Vaishya* or merchant, from his thigh; the *Shudras* or working classes, from his feet. The first three classes, of a light colour, were the conquerors of India, the fourth caste were the conquered inhabitants who were of a darker colour.

The *Brahmans* are the priests and expounders of the Vedas; some are physicians, others teachers. An offence against a Brahman cannot be atoned for. From the *Khettryas* the kings were sprung. Owing to the prevailing love of peace and the ascendancy of the priests, the Khettryas gradually diminished in numbers. The Rajputs and Mahrattas are now their chief descendants. The *Vaishyas* were highly respected as agriculturists and merchants; hence kings were called the protectors of this caste, and even studied agriculture. The *Shudras* practise all sorts of handicraft; they are not allowed, however, to read or hear the Vedas.

The *intermarriage of castes* was strictly forbidden, particularly of a woman of high caste with a man of low: notwithstanding this, a *mixed class* through intermarriage of different classes was gradually formed. The *Paria* caste is formed from the aborigines who were found in a wild state by the conquerors. They were treated very roughly and were kept in their savage state. Some are half civilized, as the Tamul people of South India, the Dhangars, Santals, the Bhils of the forests. The aborigines of the Andaman isles are cannibals. The Gypsies of Europe are sprung from Indian aborigines. The conquerors treated the Parias worse than beasts; they were degraded, and they, by their tyranny, made them more so.

The government was an hereditary monarchy, the priests having the chief power, hence the commands of the king were regarded as the laws of God. The king was lord of the land, with the exception of that belonging to the priests: while the country was divided among governors, who paid tribute and furnished men for war. It was indifferent to the people who was Emperor, as they had to do only with the Governor. There was never one Emperor over all India, though religion was a bond to the whole country.

The Brahmans paid no taxes, neither did the labourers. The

country was well cultivated, and there were large flourishing cities. The *king* was in the earlier times chosen out of the Brahmans, in later times out of the Khettryas, and one of his main duties was affability to the lowest. He had a council of seven Brahmans, but could act independently of their decision. He had several wives, but they were not confined to a Haram as in Mogul times. Appeals were made on trials to the ordeal by fire and water. In war the husbandman was not plundered; the soldiers had weapons lent to them by the king. In the attack and defence of towns they made use of a kind of machine which discharged fire. It would appear, chiefly from the Ramayan and the Mahabharat, that India was governed by the *Solar* race, founded by Manu, in Audh, and the *Lunar* race in Hastinapur near Delhi. They were divided subsequently into the races of the Kurus and Pandavas. The Kurus were conquered by the Pandavas, who remained lawless till the time of Vikramaditya, king of Ujeyn, who expelled the Scythians from the North, and warred in vain to subdue the kings of the Dekhan. The kingdom of *Magadh* or Bahar, before the war of the Mahabharat, was a powerful one. Jarasandh, its king, subdued many countries, but was finally conquered by the Pandavas. After the war of the Mahabharat one of the Kurus founded a new dynasty there, which lasted till 456 B. C., when the empires of Bengal and Orissa were established out of it.

In South India the Pandus founded *Madura;* the Malabar empire was established 1176 B. C. Brahminical colonies spread early over the South, chiefly along the coast. The Phenician merchants by their trade increased the connection between North and South India. In the time of Alexander, Porus had his dominions near the Indus. After Alexander's death arose the empire of the Prasii near the Ganges and Jumna, whose capital was Palibothra, whose ruler Sandracottus proved a barrier to the Greek empire of Bactria.

VIII.—*On the Influence of Race and National Character.*

Modern historians, adopting a hint given by Herodotus, have introduced into the philosophy of history the doctrine of the influence of race, as a convenient means of explaining the divergences observable in the development of various, and frequently contiguous, or even conterminous, nations. It has become the fashion, for instance, to regard the proportion in which the Roman and the German elements were combined, as the true key to the history of the various nations of western and southern

Europe. This theory has also been applied to the expansion of European conquest and European commerce; and of late to the relation between the European rulers and the native subjects of India.

Whilst there is a considerable amount of truth in the theory, which we have no desire to controvert, we are afraid lest unwarrantable inferences should be drawn from it, not only opposed to certain truths and principles laid down in the Bible, but also calculated to produce evil effects in practice. On this account we venture to draw attention to the subject, in the hope that the thoughts which we have to offer, may tend to correct some erroneous sentiments, which we should be sorry to see diffused around us.

The two ideas against which our remarks are directed, are these, that one nation is destined to rise to superiority on account of its descent from one ancestor or one family, and another doomed to inferiority on account of its descent from some other ancestor or some other family; and that this law of providence may boldly be acted upon by the more favoured race as its warrant for claiming and exercising the superiority which it attributes to itself. The first of these ideas is of a theoretical, the second of a practical, nature.

With reference to the first, it must be acknowledged that the Bible supplies some examples which show that God, in the order of providence, does sometimes favour one race and condemn another to inferiority. The descendants of Israel were favoured by him above all other nations, but not in a way which would suit the modern advocates of the influence of race. In the most flourishing period of the history of Israel, the political power of the chosen people did not come up to that standard of superiority which they have set up. The privileges of the nation were of a spiritual and moral nature, and attached to the indispensable condition that it should continue loyal in its attachment to Jehovah, as its king; and history shows that those privileges were often forfeited, so that it is clear that the constant fulfilment of the condition, with which they were connected, was not secured to it by virtue of its descent.

An example of judicial inferiority of race is supplied by the descendants of Ham, and more especially by those of his son Canaan. They were originally sentenced to degradation on account of the sin of their ancestor, Ham; but, as in all similar cases, the judgment fell upon those who had themselves incurred the wrath of God by their own guilt. Of all the descendants of Canaan the Carthaginians were unquestionably the most civilized, and exhibited their real character under the most favourable aspect. And yet it is well known, from Roman his-

tory, what inexpressibly cruel and barbarous rites disgraced their religion. Anyhow, the example of the descendants of Ham and Canaan cannot be made to tally with the modern theory of races. Among the former are enumerated the founders of the Assyrian dynasty, and the ancient Egyptians; among the latter, the Phenicians and Carthaginians. The bare mention of these names is sufficient to prove that no such inferiority of race attached to them, as would agree with the modern interpretation of that term: for the nations enumerated were distinguished by valour and power, art and literature, commerce and colonization, and several of them flourished during a succession of centuries. If our knowledge of some is very scanty, we have the means of forming a tolerably correct estimate of the influence which others have exercised. To the Phenicians, Greece and all Europe is indebted for alphabetic writing; from the Egyptians, Greece obtained the first lessons in art and science and political government; and southern Europe was first brought under the influence of commerce and civilization by the Carthaginians.

We have been surprised to find that Huc and some others have also discovered in the Bible a divine sentence of inferiority of race pronounced upon Shem. Surely, the example of the Israelites ought of itself to have sufficed to obviate such an erroneous interpretation. When God said, "God shall enlarge Japhet, and he shall dwell in the tents of Shem," he did not mean that Japhet should dwell there as the master, but merely as a guest or friend. The promise has been partially fulfilled by Japhet's having become a partaker of the spiritual privileges of Shem. The Gentiles are now, together with the Jews, members of the household of God. The superiority to which they have attained, is a historical fact; but one not foretold in *that* prophecy. Besides, it should be remembered that Shem was the ancestor of only that small portion of the Asiatic nations—and, indeed, not even of the whole of that small portion—which employed the Shemitic languages, viz. Arabic, Syriac, Chaldee, and Hebrew. Among this portion, the inhabitants of the Arabian peninsula have never yet admitted Japhet to their tents, not even as a guest, much less as a master. The rest of Asia, comprehending Armenia, Russia, Tartary, China, and the bulk of India, was peopled by the descendants of Japhet; and only of the aborigines (or hill tribes) of India, and the inhabitants of the Malayan Archipelago, including New Guinea, can it be said, with any colour of truth, that they are descended from Ham.

The scriptural examples that have been adduced, are all taken from the Old Testament. The New Testament contains no parallel to them, unless the Jews, sentenced to fearful punish-

ments for the rejection of the Saviour—which sentence is substantially contained in the Old Testament—may be regarded as an exception. The new covenant expressly discountenances the theory of races, which we are speaking of. The same gospel is offered to all. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." All are alike enabled, through grace, to reach the very highest standard of humanity, by putting on "the new man, which is renewed in knowledge *after the image of him that created him.*" Col. iii. 10, 11.

It is very certain, after this, that under the new dispensation there is no such divinely appointed distinction of races, by virtue of descent, as would warrant a more favoured race to claim and exercise, as its due, the superiority which it attributes to itself. We might therefore dismiss the practical question at once, as utterly baseless. But it is so important, that a few words will not be out of place.

We are met at the outset by a scriptural difficulty, derived not from the New Testament, but exclusively from the Old. Although antiquated, it has not yet lost all its power. We allude to the command which God gave to Israel, to exterminate the Canaanites. This command is appealed to by the Muhammadans as a justification of their religious wars. It was often appealed to in the middle ages, as a justification of the atrocities perpetrated by the Inquisition. But it is clear that there can be no room for such a command under the dispensation of the gospel, rightly understood. That the command is not easy to explain, we admit. But there can be no doubt that it was a divine command; for the Israelites could not have carried it into effect without the miraculous interposition of God, any more than the command to stretch forth his withered arm could have been successfully obeyed by the man to whom it was addressed, without the miraculous interposition of Him who gave it. And since the command was given by God, it must have been a righteous one, whether we be able or not fully to perceive its righteous character. The ineffably abominable religious and moral character of the Canaanites required such a punishment; and we know what a salutary effect it was intended to produce upon the Israelites. The remainder of mystery that hangs over it, is comparatively unimportant, and God can afford to wait for his justification till the close of this earthly economy.

There have been some who have attempted to palliate the horrors of African slavery and the slave-trade by an appeal to the doom pronounced upon Canaan. Such a monstrous perversion of Scripture needs only to be mentioned, to be at once condemned by all men of sense,

But we fear, lest, if the modern theory of races should meet with extensive approbation, it should lead to practical results of a similar nature, though not equally criminal in degree. If I adopt the notion that, because I belong to a superior race, I am at liberty to claim and exercise my superiority in my intercourse with those belonging to a race, which I believe to be by God doomed to inferiority, then whither may I not be carried away by my notion of superiority? Will not my haughtiness and selfishness be flattered and encouraged and called into full play? Will it be easy for me to abstain from maintaining my superiority by a conceited, domineering and overbearing demeanour, or by an arbitrary, and it may be a harsh and cruel, treatment of the inferior race? Leaving out of the question the lengths to which unprincipled men might go, are not these the natural consequences likely to ensue, if I should think it right to uphold my superiority? Do we not see such things taking place around us, even where the theory of races has not been heard of, or if heard of, not deliberately adopted? And will such things not become matters of daily and hourly occurrence, if that theory once prevails? But are such things—we will not say commanded—are they countenanced, permitted, or even tolerated by the spirit of the gospel of Christ? No, they are not; and the theory of which they are the natural fruit, is utterly at variance with the gospel.

As the theory has become fashionable, in consequence of its adoption by some able historians, we venture to test it by some historical facts, limiting ourselves, however, to that form of it, which it has recently assumed, and which is likely to be of practical importance in this country. In that form it amounts to this, that Europeans have been superior to Asiatics in the past, that they are so now, and are destined to be so in future, *because they are Europeans*. Our object in reality is simply to protest against the assumption that Europeans, as such, have any right to treat Asiatics as their inferiors. We are ready to admit that they are now superior to Asiatics, and likely to continue their superiors for a long time to come. And if a correct view of history required it, we should without hesitation acknowledge the superiority of the European character in the past likewise, and yet maintain that it confers no right to domineer over Asiatics. But history presents to our view a chequered scene, in which Europeans are sometimes superior, and sometimes inferior to Asiaties. Cyrus conquered the numerous Greek inhabitants of Asia Minor, at a time when they could hardly be said to have lost their European character. At a later period the Greeks won immortal glory by the victories of Marathon, Thermopylæ, Salamis and Platæa, by which they laid the foundation of that superiority of Europeans

which, rightly understood, we are quite ready to acknowledge. The triumphant march of Alexander from the shores of the Propontis to the banks of the Sutlej, over the ruins of the Persian empire, and across the wilds of Central Asia, was a performance of which Europeans may well be proud. The Roman conquests in Western Asia also confirm the impression of European superiority, although, in order to form an impartial judgment, we ought to have an opportunity of hearing the self-defence of such opponents as Mithridates was. But the Romans never were able to make a deep impression upon the Arabs. Their struggles with the Parthians, and subsequently with the Persians under the Sassanian dynasty, weakened the prestige of European superiority; for on the whole the Asiatics were more successful in that protracted conflict than their European antagonists. And the history of Muhammadanism, during the first thousand years of its existence, is not flattering to European self-conceit. We may point with pride to a few decisive victories, such as those of Tours and Lepanto; but great losses must be laid upon the other scale of the balance. Spain was a Musalman possession for centuries; and the Arabs long occupied Sicily. To this day northern Africa, with the exception of Algiers, is in the hands of Muhammadans. The crusades were manifestly a trial of strength between Europeans and Asiatics; and the result of that conflict, which extended over two centuries, was far from proving the inferiority of the latter. The Crusades, however, produced a powerful reaction in Europe itself, and gave to the European mind that impulse in favour of liberty, art, and commercial enterprise, which after a time called out the latent energies of the European mind. The tide of Turkish conquest ran strong for upwards of three centuries, and even after it was checked by the battle of Lepanto, it did not decidedly retrograde until the time of prince Eugen. And as the Muhammadans surpassed, or at least equalled, Europeans in military and political power during the Middle Ages, so they, and their Jewish subjects, excelled in the departments of literature and art, until the time came when the impulse received during the Crusades awakened the genius of Dante.

From these historical facts, we draw the conclusion that Asiatics, as a race, are not inferior to Europeans. This conclusion is strengthened by the consideration that the Hungarians, notoriously a race of Asiatic immigrants, have long since risen to the standard of other European nations; and that the Russians, who at the commencement of the last century were Asiatics to all intents and purposes, are now rapidly approaching the same standard. On the other hand the Greeks, once pre-eminent representatives of the European character, have, for many centu-

ries past, become assimilated to Asiatics; and the same remark applies to a large portion of the population of Spain, Naples and the islands of Sicily and Sardinia.

It should further be borne in mind that we are too apt to overlook some facts which ought to be taken into account. The most prominent of these is the extent and population of the Chinese empire, with the civilization which prevails in it, and the uninterrupted stream of emigrants and colonists which it sends forth.

Those who are fond of descanting upon the superiority of the European race over Asiatics, would do well to remember the fable of the man and the lion. The artist represented man as the conqueror of the lion; but if the latter had taken the artist's place, he would have reversed the scene.

Do we, then, deny the superiority of the European? By no means; on the contrary, we admit it. But we do not ascribe it to the influence of race; and above all, we protest against pleading it as an excuse for claiming the supremacy over Asiatics as a birth-right.

We attribute the superiority of Europeans not to the circumstance of their descent, but to their *national character*, of which that circumstance is only an ingredient; and we maintain that Asiatics are capable of obtaining a national character which may place them on a level with Europeans.

It may appear paradox to speak of a European national character, considering the number and diversity of European nationalities. But a strong family likeness may be traced in those nationalities,—so strong, that, compared with Asiatics, a national character may without unfairness be attributed to Europeans generally. The distinctive feature which separates the European from the Asiatic, consists in the combined influence of Christianity and classical antiquity upon the mental and social state of Europe.

Those European nationalities upon which Grecian antiquity alone has exercised an influence, are not so intensely European, as those which have also felt the influence of Roman antiquity. The reason is obvious. The European character of Grecian antiquity evaporated after the death of Alexander; whilst it remained inherent in Roman antiquity, and thereby doubled its efficacy. Christianity being afterwards engrafted upon Roman antiquity, again enhanced its power. Hence those parts of Europe which received Christianity from the Greek church, are less intensely European than those which received it from the Latin church; and it is only by importing from the western parts of Europe the modern results of Roman antiquity, that they can rise to the level of thoroughly European nationalities.

Monogamy, the foundation of domestic order, is a blessing, for the permanency and universality of which Europe is indebted to Christianity. Its effects upon the character of wives and mothers, and through them upon that of their offspring, are incalculably beneficial, and secure even to the debased Christian subjects of Turkey a great moral superiority over their Muhammadan masters. Christianity, even in its lowest form, is an unspeakable boon to the female sex and to early youth.

Christianity has also given its sanction, and thereby imparted permanence and universality to a custom, previously existing in most parts of Europe, but incompatible with polygamy,—that of deferring marriage to the period, when both bridegroom and bride are grown up. The beneficial influence of this custom upon the physical, mental and moral development of successive generations, forms a most important element of the European constitution; and greatly helps to account for the fact that the European mind is comparatively free from the infirmity, so extensively prevalent in Asia, of ceasing to expand, when the body has attained its growth.*

Municipal institutions, the foundations of European liberties, are a blessing which originated in the Roman empire, and was preserved and propagated through the troublous times of the Middle Ages by the conservative instinct of the Latin bishops. The jurisdiction granted to bishops by the Christian emperors of Rome was a perversion of Christianity; but in the course of divine providence it became the means of preserving and extending the substantial liberties of towns. And so great were the advantages of those liberties that, in order to secure them, the people, as they became Christians, eagerly built towns even in those parts of Europe which had never been subject to Rome. We have only to remember the Italian republics, or the leagues of German cities, to perceive at once, what valuable auxiliaries to the cause of popular liberty those municipal institutions have

* As a general rule, Asiatics pass the meridian of life at a much earlier age than Europeans do. That vigorous maturity of body and mind, which in Europe distinguishes the best twenty-five or thirty years of life alike from the pliable impulsiveness of youth and the stereotyped sluggishness of old age, is in many parts of Asia no sooner gained than lost during the brief transition from boyishness to senility; and protracted experience, instead of imparting to the Asiatic true wisdom, usually fails to correct the imitativeness and recklessness of youth, and only serves to make him a greater adept in boyish dexterity and cunning. This peculiarity is very striking in Bengal, where to the European observer the male population appears to divide itself into the two classes of boys and old men. It is in this quarter that we must look for the substratum of truth which underlies the theory of races: but the injurious effects of a vicious custom which admits of being rectified, and which even in Asia never prevailed universally, must not be construed into absolute and irremediable incapacity.

been. The beneficial effects of the Roman Law were also great, but it is doubtful whether they would have survived the wreck of the empire, if the municipal institutions had not been preserved.

The study of Grecian and Roman history and literature, which is inseparable from an intelligent Christianity, has given to the European mind a vigour, and supplied it with a fund of knowledge, the beneficial influence of which upon the progress of military, political, physical and mental science cannot be estimated too highly. Whilst the Arabs of Spain and Bagdad were better acquainted, through the medium of Arabic translations, with Greek literature than the inhabitants of Western Europe, they continued their equals; but when classical literature revived in Europe, the inferiority of the Muhammadans soon became manifest. When we consider the incalculably great influence which classical literature has had upon the languages, the style and the literature of Europe, we cannot fail to apprehend, in an imperfect measure, the greatness of the benefits which the European character has derived from it. What would the European mind be, if it were possible to obliterate from it all the thoughts, all the sentiments, all the models, and all the impulses to self-development and action, for which it is indebted to the classics! We may, in part, gather the answer from the comparatively unwieldy and unmanageable nature of the languages in use among all those nations which have never been brought under the influence of classical literature. Who would undertake to supply a readable translation of the orations of Demosthenes and Cicero, or of the choruses of Sophocles and the odes of Horace, in Arabic or Chinese, in Sanskrit or Bengali? But the task is practicable in nearly all the European languages. They have become rich and flexible, by long-continued endeavours to imitate and rival both the sentiments and the beauties of ancient literature. And no one will deny that, since language is the natural and almost necessary vehicle of thought, the richness and flexibility of a language must greatly facilitate and multiply all the exercises of the mind. Hence we conclude that the superiority of the European mind is to a great extent attributable to the influence of classical literature, and to the labour and ingenuity called into exercise by continuous efforts to acquire the power of reproducing its facts, its thoughts, and its charms in the living languages. The Asiatic mind will never be equal to the European, until it shall have gone through the same process; because no other literature equals that of classical antiquity in its value, either as a model, or as a stimulant to self-development.

Whilst we can observe many such elements as monogamy, municipal and other liberal institutions, and the influence of

classical literature, as features of the European character at large, which account in part for its present superiority over Asiatics, it becomes us also to notice some of those features of the national character, which give a pre-eminence to particular European nations.

Nationality is the result of a community of feeling, produced by a number of elements shared by the people. One of these is unity of language and literature; another is similarity of domestic and social habits; a third is similarity of laws; and to these must be added a unity of public sympathies and interests. Most of the nationalities, among which this unity or similarity exists, were once, during a succession of ages, subject to the same government, or influenced by the same religion, or otherwise concerned in the same struggles and enterprises. The German nation, though it has long ceased to be governed by one emperor, or to profess the same form of Christianity, is still one nation;* and the Alsatian as well as the Holsteiner still feels that he belongs to that nation. The feeling of Italian nationality is notoriously intense.

On the other hand, national animosities are the result either of the absence of those points of union which have been enumerated, or of sufferings produced by invasion, conquest, or the pressure of class legislation. Thus the Savoyard dislikes the Piedmontese whose language he cannot understand; the Irishman has suffered too much and too long from the Saxon to love him; the Scotchman still retains too strong a recollection of the days of the covenanters to surrender his distinct nationality. Even the Welshman clings too closely to his own language to own himself an Englishman. The Slavonian subjects of Austria repudiate the idea of belonging to the German nation.

Differences of national character depend to some extent upon the climate and the configuration of a country; yet not so much as is usually supposed. The climate and scenery of Rome and

* Arndt has expressed this beautifully in his celebrated song, from which we may cull one stanza:—

Was ist des Deutschen Vaterland?
So nenne endlich mir das Land!
So weit die deutsche Zunge klingt
Und Gott im Himmel Lieder singt,
Das soll es seyn!
Das, wackrer Deutscher, nenne dein!

Among the Greeks the feeling of nationality attached itself principally to the poems of Homer and the celebration of the public games. The effect of a similarity of domestic and social habits upon the feeling of nationality may often be discerned in trifling matters. One out of many little things which estrange the Hindu of Bengal from the Hindu of the North-West, is that the former always cooks his food bare-footed, whilst the latter does not hesitate, if he chooses, to keep his shoes on when cooking.

Greece and Egypt are the same now as they were two or three thousand years ago; but no one pretends to believe that the national character of the Romans, the Greeks, or the Egyptians is the same now as it was then. The Dutch and the Belgians both live under the same sky, and are both descended from the same stock; but their national character is far from being the same; the reason being that their public sympathies and interests are not the same. The Dutch have derived from their century of struggle with Spain a national feeling to which the Belgians are utter strangers.

The preservation of an honorable national character appears to depend chiefly upon such a continuous enjoyment of political vitality, as shall keep alive in the consciousness of the people a feeling of self-esteem, arising from the obvious connection between the achievements of the past and the advantages of the present. When a nation is reduced to political insignificance and degradation, it ceases to respect itself, and loses its distinctive virtues. The Greeks lost theirs after Alexander, the Romans after Commodus, the Anglo-Saxons after the Norman conquest.

If we inquire into those features of the national character, which secure to one nation or to one state—for, with reference to our present purpose, the distinction ceases to be material—a decided superiority over another nation or state, our attention is naturally directed to three sources of political strength.

The first of these is an *intimate cohesion* of the nation, so as to constitute a closely united body, animated by a decided unity of feeling. The subjects should be closely united among themselves, and also with their rulers. The most essential condition of such a close cohesion consists in a high state of morality; for this alone secures mutual confidence of all classes. Uprightness, truthfulness, and kindness must be national characteristics, and should be promoted by all practicable means. It is obvious that here also the benefit derivable from Christianity is invaluable. Another condition is mutual good-will between the different classes of the population. Invidious class-distinctions and irritating class-disabilities are destructive of close cohesion. The sympathies which produce a feeling of nationality, should be in vigorous exercise. Ready means of communication should be available to unite the whole population.

It is most important that the people should be closely connected with their rulers, not merely by the iron chain of force, but also by the bonds of confidence, gratitude, interest and honour. Wise representative institutions are of great value here. But the most important thing is, the security of life and property, derivable from an impartial, cheap, sure and speedy administration of justice.

In some European states, this intimate cohesion of the body politic is still imperfect. It must be imperfect, wherever different nationalities have been united under one rule, whether by conquest* or inheritance. But if each distinct nationality be closely connected with the Government, they may all be gradually dovetailed into one another, so as, in due time, to coalesce. It is instructive to observe the bonds by which, apart from mere force, some states are held together. In the time of Maria Theresa it was her personal character, her moderation, benevolence, and love of justice, which united all the provinces of her hereditary dominions. Most of the subjects of Prussia are conscious that they are indebted to the sagacity and valour of the royal family, especially during the reigns of the great Elector and of Frederic II., for the glory which attaches to the Prussian name.

Great Britain enjoys peculiar advantages in this respect. The English, Scotish, Irish and Welsh nationalities are rapidly losing their power of maintaining a hostile attitude. Class-distinctions are no longer of a very irritating nature. Mutual confidence and good-will prevail largely among the masses. Means of communication abound. Representative institutions have the effect of diverting from royalty the odium of any faults or blunders which the rulers may commit. The administration of justice has become identified, more than in any other European

* In countries obtained by conquest it is difficult to secure this intimate cohesion of the people. Bacon's ideas concerning the best means of effecting it, may be gathered from the following passage of his Essay "On the true greatness of kingdoms and Estates."

By all means it is to be procured, that the trunk of Nebuchadnezzar's tree of monarchy be great enough to bear the branches and the boughs; that is, that the natural subjects of the crown or state bear a sufficient proportion to the strange subjects that they govern. Therefore all states that are liberal of naturalization towards strangers are fit for empire. For to think that a handful of people can, with the greatest courage and policy in the world, embrace too large extent of dominion, it may hold for a time, but it will fail suddenly. The Spartans were a nice people in point of naturalization; whereby, while they kept their compass, they stood firm; but when they did spread, and their boughs were become too great for their stem, they became a windfall upon the sudden. Never any state was, in this point, so open to receive strangers into their body as were the Romans; therefore it sorted with them accordingly, for they grew to the greatest monarchy. Their manner was to grant naturalization, (which they called "jus civitatis,") and to grant it in the highest degree, that is, not only "jus commercii, jus connubii, jus hæreditatis;" but also, "jus suffragii, and jus honorum;" and this not to singular persons alone, but likewise to whole families; yea, to cities, and sometimes to nations. Add to this, their custom of plantation of colonies, whereby the Roman plant was removed into the soil of other nations; and, putting both constitutions together, you will say that it was not the Romans that spread upon the world, but it was the world that spread upon the Romans; and that was the sure way of greatness.

country, with the life of the nation itself, as distinct from the machinery of Government. Finally, the public press, the national debt, and the high political position of Great Britain constitute so many special bonds of union between the members and the head of the body politic.

In India, viewed as a conquered country, the native population does not constitute a closely united body. Mutual distrust prevails among the natives. Hindu society is split into fragments by caste. The Muhammadans keep aloof from it. The different provinces of India are not more widely separated from each other by geographical position, than they are by diversity of language and by want of communication. Even within the same province different localities are not united by good roads or frequency of intercourse. Hence India, compared with Great Britain, is weak.

It is a matter of the highest importance, that the Indian subjects of England should become closely united with their rulers by some of those strong bonds, apart from mere force, to which allusion has been made. The contemplated network of railways and telegraph lines, combined with cheap postage, will produce a marvellous change within the next twenty years, if the plans which have been projected, can be carried out. But a better administration of justice, once fairly introduced, will tend more than any other human contrivance to make the natives feel that it is a blessing for them to be British subjects.

The second source of political superiority consists in such a *systematic concentration* of the national strength, especially of the military strength, as shall bring it to bear without delay upon any given point, where the exertion of it is required. This subject has been incessantly studied by European statesmen, ever since the time when the discovery of America opened up to Spain an unlimited sphere of conquest. In Asia it has never been systematically studied; and occasional displays of military or political genius cannot in the long run overtake the progress achieved by diligent study and unceasing application. It is true that European statesmen have often run into the extreme of excessive centralization, which leads to the same practical results as the want of concentration; but it is to be hoped that the lessons, inculcated by painful experience, will at length be remembered. The importance of the subject may be gathered from a few examples. Want of concentration was the ruin of the Persian empire: the satraps were too independent of the king. Want of concentration caused the German empire to crumble to pieces before Napoleon; the princes and cities of the empire had become too independent of the emperor. Want of concentration destroyed the empire of the great Mogul, and has

brought Turkey to the verge of destruction; the nawabs and pashas were too independent of their masters. Excessive centralization proved the ruin of the Roman empire, notwithstanding Constantine's attempt to stave it off by transferring the seat of government to the Bosphorus. Excessive centralization has reduced the Chinese empire to a state of inanition. The fall of such colossal empires deserves to be seriously pondered by statesmen of the present day.

A third source of political strength consists in *a timely moderation of ambition.* The pursuit of political greatness may be carried too far, and cease to be compatible with the welfare of a nation or the real strength of a state. Moderation, therefore, is essential to the durability of power. Adrian acted wisely when he abandoned the territories to the east of the Euphrates, which his predecessor had conquered. Long before the Roman empire fell to pieces, its very greatness had begun to crush the masses by the severe burdens of taxation and military duty, which it imposed upon them.

Modern history supplies several examples in point. Philip II. of Spain pursued a policy, which, though it flattered the vanity of his subjects, yet undermined the Spanish monarchy. Lewis XIV. of France followed him in a similar career. Sweden has been ruined by her vain efforts to preserve the political greatness which she inherited from Gustavus Adolphus and Oxenstierna. If, in 1813 and 1814, Napoleon had continued victorious, he would have completed the ruin of France. If, in 1783, Great Britain had persisted in her conflict with America, she would have inflicted an incalculable injury upon herself, though she might possibly have extinguished the young republic. In this matter, modern European statesmen are frequently preserved from fatal mistakes by the humiliating necessity of consulting that political barometer, the state of the funds. Asiatic rulers being unacquainted with that useful instrument, are apt to rush onwards headlong in a career of apparent success, until they are overtaken by destruction.

Many examples might be adduced from history, to prove that these three conditions of strength suffice to secure superiority to a state or a nation, under circumstances otherwise very disadvantageous. Among them all, the most remarkable perhaps is that of Holland successfully overcoming, after a struggle of a hundred years, the colossal power of Spain.

We have said enough, we think, to show that we believe in the present superiority of Europeans over Asiatics; but that we do not regard Asiatics as incapable of ever rising to the level of Europeans. We also believe in differences of national character, but instead of tracing them to descent, we attribute them to the

religious, intellectual, and historical development of a nation. Let the gospel of Christ in its purity be diffused in Asia, and let it be accompanied with political liberty and a participation in the blessings for which Europe is indebted to ancient Greece and Rome: the result, in due time, will be, that Asiatics will equal Europeans in all those qualities which distinguish the latter.

We are warranted by the word of God, to look forward to the diffusion of Christianity in Asia, and to a time—perhaps still remote—when injustice and oppression shall cease to afflict this earth.

In the meanwhile we entreat our readers to guard against being led astray by the unchristian idea, that Europeans are warranted in treating Asiatics as a race whom God has destined to be their inferiors. The supremacy of the British power in India may surely be accounted for on other grounds; and the object for which God has permitted it, is not simply to lord it over the natives of this land, but to benefit and raise them, by facilitating the introduction of Christianity among them. We believe, for political and moral reasons, that it is a duty and a necessity to maintain that supremacy; and that it would be folly at present to adopt legislative measures incompatible with its continuance. We are not advocates of that suicidal policy which would treat conquered subjects as equals with the conquerors, before the time. But we would ever maintain the great truth, that God "hath made *of one blood* all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord." Acts xvii. 26.

J. W.

IX.—*Fire on the College Premises at Serampore.*

To the Editor of the Calcutta Christian Observer.

Dear Brother,—Allow me to lay before the notice of your readers the following facts, as presenting a case deserving their attention and assistance.

At the suggestion of the Secretary of the Baptist Missionary Society, the Missionaries at Serampore, at the commencement of last year, resolved to invite a limited number of the sons of Native Preachers labouring in connexion with that Society, to enjoy the benefits of attending the College, promising to provide for their support, during the time of their studies, out of a small fund placed at their disposal. A bungalow in the College Compound was available to lodge them, which had been built some

time before, for a class afterwards temporarily removed to Alipore. From twelve to sixteen youths were there collected and instructed during last year. The brethren for whose benefit it was designed, seemed to gain confidence in the measure, and at the commencement of the present year there were applications for admittance to the full number the building could accommodate. Twenty-one were assembled at the beginning of this month, and the session opened with prospects of enjoyment and usefulness. The students came from Dacca, Dinagepore, Jessore, Dum-Dum, Calcutta, and the villages to the South of Calcutta. In the afternoon of the 23rd instant a *fire* broke out in the building in which the youths resided, and in a short time the whole range became a heap of ruins. The origin of the fire is unknown; but the impression is that it was the work of an incendiary, not the result of carelessness on the part of any of the youths in the building. To repair the loss thus sustained, one friend has already contributed Co.'s Rs. 100:—and if the liberality of others will enable us to do it, we wish to alter the construction of the building, so that it shall not be liable to a repetition of the disaster. The estimated expense of doing this is about 900 Co.'s Rs.; and I would make, through your Magazine, an appeal to some who may be able and willing to render us the assistance we require. If you will kindly insert this in your forthcoming number, you will I hope materially help,

Yours fraternally,

JOHN TRAFFORD.

Serampore College, Feb. 25th, 1858.

We cordially recommend this appeal to the attention of our readers, and shall be happy to take charge of any contributions that may be forwarded. —EDS. *Calcutta Christian Observer.*

Missionary and Religious Intelligence.

In order to bring to a close the connexion between Government and the temple of Juggernath at Puri, Government has recently made over to the rajah of Koorda, as Superintendent of the temple, landed property yielding an annual revenue of the same amount as the sum formerly paid to it from the Treasury, minus the charge for the police establishment.

Bishop Dealtry of Madras has arrived at Calcutta, to perform the episcopal functions, until the appointment of a successor to the late lamented Dr. Wilson.

We call the attention of our readers to the subject of the mistake we committed last month in giving a wrong designation to the Welsh Calvinistic Mission at Charrapunjee. It is referred to on the 3rd page of the cover.

THE

CALCUTTA

CHRISTIAN OBSERVER.

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APRIL, 1858.

I.—*What is Caste? How is a Christian Government to deal with it?*

The Rev. Dr. Duff having prepared a short paper on the subject of caste, submitted it to a meeting of the Calcutta Missionary Conference on Tuesday, 2nd March, last. The members of Conference having expressed their concurrence with the views set forth by Dr. Duff, requested him to favour them by the publication of his statement. The request having been complied with, the statement now appears with the full sanction and approval of the Conference.—EDS. *C. C. O.*

The recent disasters which have befallen our Indian empire, while attracting and engrossing the attention of the whole civilized world, have tended to shed new light on the momentous evil of pandering or truckling to the prejudices and pretensions of caste.

The importance and necessity of inaugurating an entirely new line of policy, and of reconstructing our whole Governmental machinery, Legislative, Executive and Administrative, having been violently agitated, the question has been raised with some degree of vehemence, "What are we to do with caste? How are we practically to deal with it?"

On this subject, as on most others, which have awakened and inflamed the sympathies or antipathies of men, extreme opinions have been enunciated.

Some would regard caste, or the division of society into separate and well-defined masses, as purely secular or civil in its origin, design and purpose; and would be disposed to put down with the high hand of imperial authority many, at least, if not all, of its peculiar usages, as the embodiments of mere insolent arrogance and domineering pride.

Others, again, would regard caste as so preeminently sacred and divine in the eyes of the people, that, so far from intermed-

dling with its usages, they would, on the score of liberty of conscience, not merely tolerate but cherish them.

Without taking up or combating the arguments of either party, it is deemed better to attempt briefly to set forth what we conceive to be the predominant native view on the subject of caste, and to suggest the best way of practically dealing with it under a new system of things.

First, then, from the study of Hindu works on the subject, from the observation, for many years, of its modes of working, and from repeated conversations with intelligent natives concerning it, we have no doubt at all, that, in the Hindu conception of it, caste involves distinctions not of secular occupation or of civil condition only, but distinctions of a sacred and religious kind—distinctions, neither arbitrarily imposed by mere human power, nor casually assumed as the result of social contract or conventional usage, but distinctions, absolutely radical and fundamental in the very nature and constitution of man.

This is necessarily implied in the ancient and well-known account of the origin of caste which declares that, at the time of creation, the Brahman caste proceeded from Brahma's mouth, the Kshatriya or warrior caste from his arms, the Vaisya or industrial caste from his loins, and the Sudra or servile caste from his feet:—for, whatever may be alleged by us against the *literal* reception of this genealogy, nothing is more certain than that it has, from earliest ages, sank deep into the inner conviction of the national mind of India, and up to this hour continues powerfully to appeal to and more or less to influence the religious consciousness of individuals and whole classes.

In other words, though the different castes may now appear, to superficial observers, under the exterior aspect of merely natural social distinctions; and though connected with these, there may be much, in the way of superadded usage or custom, that is merely civil in our sense of the term;—no one, who has studied the subject to any purpose, can have failed to discover, that, in the theory of caste, as unfolded in writings which are universally reputed sacred and divine, and in the belief of the most authoritative expounders of these writings, a religious doctrine lies at the root of it—that caste, as regards its essential nature, is not a merely human or capriciously superinduced distinction, but a positively divine and primarily-created distinction—being originally derived from a Divine Fountain-head; its peculiar rights and privileges being conferred and firmly established by divine power; its peculiar duties, personal and social, civil and sacred, enjoined by divine authority; and the whole closely guarded and continuously upheld by the unalterable sanctions of divine law.

Coincident with this theory and belief, is the ordinance which decrees that the distinction of caste can be transmitted by hereditary descent and successively derived from *birth* alone—that it is utterly intransferable from one class to another—that it cannot be gained as a reward for merit the most transcendent, or bestowed as an honorary title or rank by the most powerful monarch—and that, being distinct in its origin, and incommucable as to its intrinsic qualities, it is designed to be preserved inviolate through this life, and to regulate the destinies of departed spirits in the life to come.

It is difficult, if not impossible for Europeans—even for those living in India—fully to understand the feelings, mental habitudes and principles, which have given birth to, and still maintain, the distinctions of caste. Perhaps an illustration from Natural History may serve as a convenient means of giving a popular idea of the matter. As birds, beasts, fishes, and other tribes of animated beings are divided into *genera or orders*, which must have sprung from so many different originals, so, in the Hindu conception of it, the race of man was from the very beginning divided by the Creator Himself into four *genera, orders, or castes*, which did spring from an equal number of different originals. In our belief, founded on authentic revelation, all the race-lines of the human family, however widely dissimilar or divergent now, if traced backwards, would be found to converge towards and ultimately meet in a single primordial stock or procreative centre; but, in the belief of the Hindus, founded on what to them is revelation, all the race-lines of the human family, if traced backward, would be found, not to converge towards a common point, but to run parallel and ultimately terminate in distinct and independent stocks or centres of production.

Accordingly, as, in the case of animals, notwithstanding the similarities of shape, instinct and habits, the great families of birds, beasts and fishes are composed of a number of different genera, and these again of multiplied species, which are easily distinguished by learned naturalists, though they might be more or less confounded by the ignorant; so, notwithstanding the resemblances of bodily form and apparent mental and moral attributes, the great family of man, in the opinion of the Hindus, is made up of different *genera* and *species*, each as essentially different from the rest, as one genus or species of birds, beasts or fishes is from another. Each such genus of man constitutes what is reckoned one of the four primeval castes; and each such species one of the subsequent divisions or sub-divisions, which now amount to many hundreds. However closely different birds, beasts and fishes may resemble each other in outward

appearance and general characteristics, each *kind* will keep itself distinct by its food, its habits, and its sympathies; will associate and congenialize with those of its own kind, in preference and to the exclusion of others. It would be monstrous, if the members of one genus should cease to resemble and unite with the members of its own genus, and mix with and adopt the distinguishing marks and habits of another. It would be strange indeed, were the lion to graze like the ox, and the ox to slay its prey like the lion. The special capabilities also of service, to be derived from any particular genus or species of animals, cannot be transferred to another. A sheep or an ox, for example, cannot be made to answer the same purpose as a horse. It would be unnatural to expect that an ox should carry a rider as swiftly as a horse can; and wrong to make an attempt to train him for the race-course.

Ideas somewhat akin to these seem to form the ground-work in the Hindu mind of the prevalent notions of caste; and may help to account for the fact, that the points considered most essential in caste are food and its preparation, intermarriage within the same caste only, hereditary occupation, and a peculiar sympathy with the whole caste, which, taking the form of imitativeness, leads an individual Hindu to follow the example of his caste, just as a sheep, or a wild pigeon follows the example of the flock.* These ideas may serve so far to explain the ground of the local variations observable in the customs and usages of the same caste. In one place a Hindu will consent to do that, which in another he would peremptorily refuse to do, simply because in the former he is countenanced by the example of his brethren, and not in the latter; just as a flock of sheep or pigeons may,

* This mysterious sympathy, generated by caste, has probably had much to do with the late rapid but secret spread of disaffection and mutiny among the sepoys.

On the other hand, it may be anticipated that the same caste sympathy, which now binds individuals into compact masses, and, by rendering it so hard to detach isolated members from any of them, decidedly opposes the rapid progress of Christianity, may, one day, be found to operate in its favour. Even the past history of Indian missions supplies some illustrations of this tendency, among the villagers of Bengal (especially in the Backergunje district), and the Shanars in Tinnevelly, who have embraced Christianity.

In the case of *gregarious* animals, it is notorious that the real difficulty is, in *the first instance*, to separate one or more from the herd or flock; but once having fairly succeeded in effecting a few separations in any particular direction, the rest may soon follow. Now, as caste does impart a decidedly gregarious tendency to large classes, it may happen, that, were a few, and especially a few of the leading men of any class to abandon caste and Hinduism, the rest of the same class might hasten to join their ranks. So that caste, which *now* so effectually *retards*, may eventually help in *accelerating* the evangelization of the Brahmanical races.

from accidental causes, somewhat, vary its habits or movements in different localities. These ideas would seem to account for the supreme contempt with which a high caste brahman usually looks down on individuals of low or of no caste, as if they were not really human beings at all. Before any of these, the lordly Brahman will expose his person in ways utterly shameless, and contrary to all proper notions of decency. The defence, if he is expostulated with, will be, in substance, "What! would there be any harm in thus exposing yourself before cats or dogs or cattle? And don't you know that these low caste or no caste people are *mere animals?*" These ideas also further shew how, to a Hindu, every violation of caste presents itself in the light of a hateful sin against nature. The raven in the fable who assumed the plumes of the peacock appears ridiculous to Europeans; and if the peacock made an attempt to pass himself off for a raven, he would appear still more ridiculous. That fable, however, gives only a very inadequate idea of the kind of impression which the violation of caste produces upon a pure Hindu of the old traditional school. The impression is rather somewhat analogous to that, which would be made upon us by an attempt on the part of a man to become a woman, or of a woman to become a man. And, lastly, the prevalence of these ideas may serve to account for the peculiarly abominable nature of the sin, which, according to Hindu notions of morality, attaches to intermarriages between different castes; as well as for the dread of familiar contact with Europeans, who are regarded as the offspring of such foul marriages, and consequently *Mlechchas* or unclean.*

Theoretically, and at a distance, plausible, and to all appearance resistless objections may be urged against the accuracy, validity and force of the whole of this representation. But all to no purpose. Among the millions of Hindustan, it were strange, if bold, reckless, sceptical, or indifferent professors did not, ever and anon, arise to repudiate the anti-social dogma, and fling aside, in whole or in part, the cramping shackles of caste; it were passing strange, if, in the course of thirty centuries, over so wide a region, teeming with such countless myriads, there were not sundry departures from the rigidity of caste rules,

* If it did not lie beyond the scope of the present paper, it would be easy to shew how these feelings of caste extend even to the estimate formed of various systems of religion. The Hindus think that Hinduism, like a dark skin, is the natural concomitant of their race; and Christianity, like their fair skin, the inseparable concomitant of the European races. And hence they conclude that although in itself the latter were even allowed to be a better religion than the former, yet it can be no more meant for them than white feathers are intended for the raven, or the great and strong squared scales of the crocodile for a lap dog, or the slender horns of the stag for a buffalo!

and sundry abatements or relaxations of its exclusive spirit. But in the vast, multitudinous, ocean-like stream of mind rolling on, from age to age, and ever increasing in magnitude and swell as it rolls along, all these exceptions arrest not, interrupt not, the mighty flow, but appear as little else than a few scarcely perceptible disturbing ripples on the surface.

It is in vain, therefore, for us to plead,—and our appeal is, not to speculators and theorists at the other ends of the earth, but to those who are living amongst, and have striven to make themselves conversant with the inner workings of the Hindu mind, and the outer habits of the Hindu life;—it is in vain, we say, for us to plead, as some have done, in opposition to the despotic claims and autocratic pretensions of caste, that, judging from the analogy of the old Egyptian and other races, the narrative which gravely asserts that the different castes proceeded from different parts of Brahma, the Creator, must be a gross enough myth or vulgar whimsical allegory, and not a recital of actual matter-of-fact at all,—that, in India, as in other ancient countries, distinctions of caste may have gradually arisen as the natural result of division of labour, or variation of profession, aided, perhaps, by differences of race and contingencies of conquest, and not as the instantaneous product of a Divine ordination.

It is in vain to plead, in corroboration of this more rational view of the subject, that the most ancient portion of the Vedas, —the *Mantras*, or prayers, hymns and liturgic formulæ of the Rig-Ved,*—makes no distinct mention of the four castes at all; that, in not one of the first four books already published, being the half of the whole, is the word *Sudra* to be so much as once met with—that the term *Vaisya*, the designation of the third caste, is not to be found, but only its root or rudiment, *vis*, which is applied as a synonyme for man or people in general—that *Kshatriya*, the designation of the second caste, is only to be found once, and is then used to denote not a class or race, but simply the immediate dependent of a Raja—and that, though the denomination *Bráhman* not unfrequently occurs, its specific application may be questionable;—"certainly" as Professor Wilson remarks, "in no sense indicating any exclusive privilege, or implying a Brahman by caste, as distinguished from that of other castes."

* The aggregate assemblage of these is termed the *Sanhita*, in contradistinction to the *Brahmana*, or collection of rules for the application of the *Mantras* and other kindred compositions, which the greatest orientalist of the age, Professor H. Hayman Wilson of Oxford, has pronounced to have not "the slightest claim to be regarded as the counterpart and contemporary of the *Sanhita* as an integral portion of the (original) Veda." So that the Sanhita of the Rig-Veda is indisputably the most ancient portion of indisputably the most ancient of the Hindu sacred writings.

It is in vain to plead that all this marked absence, in the most ancient portions of the most ancient Hindu books, of the appropriate appellations of absolutely distinct and divinely ordained classes of men, is a reasonable and weighty argument against the recognition or existence of the orders to which they belong, at the time when these books were written.

It is in vain to plead, that, in these most ancient portions of the Vedas,—instead of the four castes or classes which begin to appear in the later *Bráhmanas*, and figure so conspicuously in the Institutes of Manú, the heroic poems of the Mahábhárat and Rámáyan, and throughout the whole vast pile of Pauranic and Tantric Literature,—there are but *two races* distinctly named and constantly alluded to, viz. the *Áryas* and the *Dásyus*—the former, being evidently the more civilized and conquering race, described as coming from the north, white-complexioned, wealthy, respectable, and religious—the latter, being manifestly the indigenous or conquered race, characterized as dark-complexioned, barbarians, addicted to robbery and plunder, and impious disturbers of the sacred rites of their more enlightened but intrusive neighbours.

It is in vain to plead that the strong line of demarcation originally drawn, by alleged divine authority, between the first three castes severally; and especially between all of these and the fourth, has, in ways innumerable, been violently traversed and broken in upon; so that the Miltonic dance of chaotic atoms might not unaptly represent the resulting seemingly complex and inextricable confusion.

It is in vain, for example, to plead that, if ever the four great castes existed in their integrity, they have long since ceased to do so; that, while all have more or less degenerated, some have confessedly disappeared—their place being supplied by hundreds of new ones, arising from forbidden mixtures, or schismatic separations; that, of the fourth or Sudra caste, it is doubtful whether any really pure specimens are anywhere to be found—the whole having become blended with the hybrid or non-descript classes; that the third caste has notoriously dropped out of distinctive existence; that it is a debatable point, whether the second caste is truly represented by the Rajputs and other military tribes of Northern and Central India; and that even the first caste has not only lost its proper unity, but much of its affected purity too—the southern Bráhmans holding in contempt those from the north and not even admitting them to the honor of eating in their houses, while the northern Bráhmans as proudly resent and reciprocate the contemptuous feelings of their compeers of the south—yea, the Bráhmans of the same province, such as those of Bengal, splitting up into several *srenis* or species that

will neither intermarry nor exchange hospitalities, and each *sreni* or species into so many *sub-species* that may exchange hospitalities, but will not freely intermarry.

It is in vain to plead that the super-eminent prerogatives and exclusive privileges of the Bráhmans no longer exist; that they are not, what the supposed divine theory of their origin prescribes and demands, the chief of all created beings, the real potentates of the land, by being the sole councillors of the sovereign, the sole judges, the sole magistrates, the sole expositors of divine law; that their persons and property are no longer inviolable, the former exempt from exile and death, and the latter from confiscation and revenual dues; that their own offences are no more treated with a lenity which amounts to virtual impunity, while the most trivial offences against them are visited with severities as cruel as they are extraordinary—such as slitting up the tongue that would abuse them, dropping hot oil into the mouth that would venture to advise them, pouring melted lead into the ear that would so much as listen to any reproaches against them, thrusting a red hot iron from behind into the Sudra who would recline on their seat, and hewing off the hands and the feet that would push against them; and lastly, that the curse of the Bráhman, who, "whether learned or ignorant" is "a powerful divinity,"—the curse which was wont to be a source of terror, desolation and misery to the celestials not less than the inhabitants of earth,—has now become to many an object of supreme indifference or derision.

It is in vain to plead that the distinctive occupations and professions assigned to the original castes, and intended to be strictly hereditary—as at once characteristic badges and perpetual conservators of their relative position and rank in the creation—have long ere now been strangely blended and confounded; that the limitations once imposed with so much stern solemnity, far from being rigorously upheld, have given way to an almost unrestrained latitude; that royalty, for example, so far from being restricted to the Kshatriya or military caste, has, even from earliest times, been chiefly in the hands of other castes—all the greater princes of India, the Salivahanas of former, and the Holkars and Scindias of later times, being Sudras, and the Peishwa, a Bráhman; that the base-born have in numberless instances entered unchallenged on the special professions of the twice-born —Sudrás becoming merchants, landlords, soldiers, and scholars, while poor Bráhmans actually stoop to discharge the menial office of cooks to wealthy Sudrás;* that even the profession which was reserved to the Bráhmans as their peculiar and incommunicable

* Among the Hindus a person belonging to a lower caste may eat food that has been prepared by one of a higher caste; but not *vice versâ*.

privilege, and guarded by the most awful sanctions, has been openly usurped by others—the Bráhmans, who ought to be the sole depositories of divine knowledge and the exclusive teachers of the Vedas, having lost that monopoly, while Sudrás, who ought to be put to death for reading these most sacred of the Hindu writings, are referred to by some of the shástras with commendation, for their distinguished knowledge not merely of the Mimánsá, Sánkhya and Vaisheshik philosophies, but even of the Vedas themselves!

It is in vain for us to plead, with the learned Buddhist pandit Ashwaghosh, that the *caste-birth* theory of the Bráhmana of the Vedas and other accredited shástras, is flatly contradicted by other equally accredited shástras; that it is contradicted by such constantly reiterated announcements as these—that a Bráhman falls instantly from his caste, if he eats flesh, and, in three days, becomes a Sudrá, by dealing in shell lac, salt, or milk; and, more generally, that it is contradicted by all that is affirmed of the loss or forfeiture of caste that is entailed by transgressions of special rules respecting social intercourse, food, or intermarriages —transgressions, which are alleged not merely to sully its purity, impair its integrity, and subvert the ends of its institution, but to destroy it altogether! Since, if birth-caste were what constituted a Bráhman, Kshatriya, Vaisya or Sudra, it could not be wholly lost, being in that case inherent and indefeasible. For, as has been pointedly asked, how could a horse, though never so bad a one, ever become a pig?

It is in vain for us to plead that this theory is contradicted by other shástra announcements, which import that it is superior excellence which constitutes a Bráhman. Of this description are the following, culled from the Mahábhárat and other shástras;—"When a man is void of selfishness and pride, free from attachment and covetousness, emancipated from anger and envy, the gods themselves acknowledge him to be a Bráhman." Again, "Caste is not regarded by the gods, but rather those virtues that promote universal happiness; and even an outcaste, if he possesses these, is owned by *them* to be a Bráhman." Again, "He who has excellency of disposition and purity of conduct, even though a Sudrá, may become a Bráhman." Once more, "A Bráhman is not such by descent, or birth, or by works of merit; and if even a Chandal, or outcaste, so regarded, but practise the duties of his position, he is a Bráhman. This entire world was formerly overspread by men of one caste; till from the varieties of occupation and profession, a distinction of four castes or classes came into use. All are alike born of woman and mortal; all subject to the same necessities of nature; all possessed of the same senses, intelligence and passions, exercised on the same

objects. Wherefore, excellency of disposition or character and the virtues alone constitute the true Bráhman; the Sudrá, if possessed of a virtuous disposition and excellent qualities, becomes a Bráhman; while the Brahman by birth, if he be destitute of goodness, and neglect the duties proper to his station, is even inferior to the Sudrá."

It is in vain to plead, that, in strict accordancy with these shástra authorities, which all go to prove that caste by birth or descent is not necessary to Bráhmanhood. we have, in the Máhabharat, expressly recorded examples of "hunters, forest deer, and ruddy geese of the lake Manasá in the Himalaya mountains" becoming learned Bráhmans; that in the *Smriti* and other shástras, it is expressly asserted of certain renowned sages, who are universally accounted to have been true Bráhmans, that one was the offspring of a female elephant, and that the owl was the mother of another; that one arose from the *agusti* flower and that another sprang from a plant of *kusha* grass; that one was born of a tawny monkey-mother, and that another had his birth from an earthen water-pot; that one was produced from the dust, and that another was the son of a female partridge; and lastly, that men born of *Sudráni* low caste, and even of *Chandalini* outcaste mothers, became Bráhmans and celestial sages by the force of religious austerities alone.*

It is in vain for us to plead that, in these and many other ways, shástra stoutly contradicts shástra, and divine ordinance is pitched directly against divine ordinance; that rules and regulations the most sacred and binding have been modified, changed, or abandoned altogether, while others of untraceable origin and

* Here, in passing it may be noted, that while the great bulk of the Hindus swallow all these and other similar fictions in their grossest literality without a question and without a doubt, a few of the more thoughtful try variously to account for them. Some content themselves with saying, that, as a good ox is, in its way, as valuable as a good horse, and as its place could not be supplied by the latter, so, a man of low caste who truly upholds the real nature of his caste, or who performs extraordinary austerities, is, in his own way, as valuable and as virtuous, as one of the higher caste, may be.

Or, they simply say, that in former ages there were these examples of individuals miraculously transformed, or promoted from a lower to a higher caste; but that such miracles afford no rule for the ordinary conduct of men.

Or, taking advantage of the doctrine of the metempsychosis, they profess to believe that virtuous men of lower castes may, in some future birth, be exalted again as men of higher castes. And many of the miraculous cases of transformation, just referred to, are by them thought subject to this explanation, that the same human soul which in one birth inhabited the body of a low caste man, in a latter birth dwelt in the body of a high caste man—but that the trifling circumstance of his death and ransmigration has been passed over in silence for the sake of brevity!

authority have gradually and silently been substituted instead; that a thousand divinely prescribed rites, forms and usages have fallen into total desuetude, while a thousand others of uncertain parentage have, with an elastic capriciousness, sprung up in their place; that a thousand things are, consequently, now done in connection with caste, which, according to the strict tenor and object of its constitution, ought not to be done, while a thousand things are left undone, which assuredly ought to be done; yea, that to such an extent has all this been carried,* that, comparatively, few even of the Bráhmanical order, if rigidly tested by the old fundamental principles of caste, could, anywhere, make good their title to caste purity.

It is in vain, however, to plead all these and a hundred other anomalies, improbabilities, inconsistencies, self-conflicting and mutually destructive contrarieties; as if thereby we had succeeded in demolishing the citadel of caste, and razing it to its very foundations! Vain, preposterously vain expectation!—if ever fondly or seriously cherished! The concrete vitality of caste has outlived them all, and now shoots out into well-nigh as ponderous branches, with a prodigious increase of minor ones, and laden with as baleful fruit, as in the golden age of Hinduism! No matter though the old castes should be split up into fiercely discordant sects, and these should be farther divided and subdivided, without number and without end; no matter though some of them should drop out of existence altogether and others should be multiplied a hundred-fold; no matter though old rules and regulations, old forms and usages should be changed or wholly flung aside for new ones;—*the spirit of caste never dies!* Rather, like a bird, dropping its molten feathers, or a snake its worn-out slough, *the spirit of caste, in laying aside old embodiments with their obsolescent appendages, seems only to renew the vigor of its youth; and, entering, as by a species of transmigration, into new caste combinations,† new sects, new forms, new usages, seems*

* Hindus, when pressed on this subject, usually satisfy themselves, with saying, that though they can quote no shástra authority for present usages different from those which the old shástras prescribe, it is to be presumed that they must have some *Rishi* or *Muni*, i. e. holy inspired sage, for their author. Manu himself says that "immemorial usage is transcendant law." The case of the modern Romanists, who insist on their being the only true Christians, in spite of their almost infinite departures from the teachings and practices of the Apostles, may help the European thinker somewhat better to understand the present subject.

† This extraordinary peculiarity of the spirit of caste is strikingly illustrated by the fact that even the masses of outcastes soon divide and aggregate into varying castes: and even outcastes from these, into others still;—that resident Jews and Muhammedans soon become infected with the spirit of caste and addicted to many of its practices;—yea, and that the spirit of

to animate them all with the breath of a new life, and fire them all with the energy of a new being.

Clearly, then, the spirit of caste ought to be distinguished from its outward modes and accessaries. These may vary and be ever varying, from the whims of waywardness, or the caprices of fashion or of power, from the weariness of monotonous repetition, or the tear and wear of corroding time. But the fact of *the spirit of caste itself* remaining unchanged and unchangeable, amid every variety of change in its outward modes of manifestation, would seem to indicate that it is not of an arbitrary or accidental nature, but is rather a *necessary form of the inner life of society* and especially *oriental society*, in its earliest ante-historical stage of development. This is the stage of society, in which matter is confounded with spirit, and the powers of nature, inspiring sentiments of wonder and awe, are mysteriously communed with by priests and poets, who thus become arrayed with the sacredness of earthly divinities—the stage of society, in which real mental freedom has not yet been gained, and supposed revelations from the gods supersede that energy and activity of the speculative and practical reason, the exercise of which might have emancipated the subject masses from their servile degradation—the stage of society, in which doctrines and principles, hastily conceived and capriciously assumed, readily present themselves in natural buddings and sproutings of myths and symbols, which, understood literally and accepted uninquiringly as realities, are soon tinged with the colours of fancy, and diversified by the workings of an unbridled imagination into a thousand fantastic shapes.

Now, in India,—different in this respect, in destiny, from Egypt and other ancient realms,—this stage of society, after being stereotyped, would seem to have actually descended to our times, fundamentally unmodified amid the dynastic revolutions of thirty centuries, with all its characteristic impulses of feeling, trains of thought and sequences of ideas, so utterly incapable of being comprehended by us who have been born and brought up under the moulding influences of a nobler civilization and a purer faith.*

caste has entered into, and tainted, and well nigh destroyed many of the native Christian churches with the deadliest poison of its heathenism.

* At an early period of my sojourn in India I was led to note the remarkable resemblance between the state of the Hindu mind *now* with regard to myths and legends, and that of the Grecian mind in the age of Hesiod and Homer—and to remark, that the best illustration which a European could have of the peculiar nature of the former, would be found from his study and realization of the latter. Since then, the earliest or ante-historic condition of the Grecian mind has been pourtrayed with a masterly hand by Mr. Grote in the first volume of his history; and I can only say, that,

But be all this as it may, what we have now practically to deal with, is the fact, that such is the constitution of the genuine Hindu mind now, that, so far from being disconcerted by discrepancies and contradictions, which would overwhelm and annihilate any intelligent European antagonist, it can, with an all-devouring credulity, complacently swallow them all, however they may abound in number or exceed in magnitude. All the wild and dream-like incongruities, which have already been pointed out as attaching to the established theory and belief in caste, will be found to weigh no more with it than the impalpable dust in the balance. The real fact is, that the whole of Hinduism, from beginning to end, is one huge congeries of "falsities and lies," of harsh antitheses and immiscible ingredients, of fruitless variations and stark staring incoherencies. It begins with a Divine Unity, so purely abstract, so utterly devoid of all qualities and attributes, physical, intelligential or moral, that the definition of it might almost as well apply to infinite space or infinite time; it ends with a rabble-rout of deities—

> Abominable, unutterable and worse
> Than fables yet have feigned, or fear conceived,
> Gorgons and hydras and chimeras dire.

The gulph, or illimitable deep, between these two opposite poles of error, is replenished with a wild chaos of endlessly diversified antagonisms in character and action, in chance and change, in incident and legend—the strangest and most incongruous jumble of idealism and realism, spiritualism and materialism, theism, pantheism, and atheism,—which look more like the phantasmagoria of a feverish delirious dream than the sober realities of rational existence, or the veritable delineations of the historic or philosophic muse. Such being the strange nature of Hinduism generally, we may cease to wonder why the spirit and practice of caste—despite a load of anomalies that would have crushed and shattered to pieces any other system in any other land,—still continue so tenaciously to hold their ground and to exercise so apparently an undiminished sway over tens of millions of the benighted, bowed down, and superstition-ridden people of India.

What, then, is to be done, or can any thing be done, by a professedly Christian Government, towards mitigating or eventually abolishing the evil?

Many, looking at the fact—which to a certain extent must be admitted to be true—that Europeans in general have too

mutatis mutandis. the salient points of his portraiture would singularly represent what *was* the generic condition of the Hindu mind in the age of the Iliad or Ramayan; and what it *still continues to be*, after the lapse of three thousand years!

much allowed themselves to be imposed on by the plausible allegations of natives concerning the rules and requirements of caste—allegations too often cunningly devised, merely to furnish a ready excuse for declining any duties that might be inconvenient or disagreeable,—would propose a searching investigation into the whole subject, with the view of ascertaining what the rules of caste really are, and what its supposed divinely imperative requirements.

This point being once authoritatively settled, it is thought that we might then be enabled to discriminate between what constituted an actual, and what a fictitious violation of caste; and so shape our own conduct towards it with unerring precision, without any risk of offending prejudice, or wounding conscience, or unnecessarily scarifying the religious feelings of the people.

But, supposing such an *end* to be expedient, we must hold any investigation, capable of furnishing the requisite data, to be impracticable. So violent and so varied have been the deviations of caste-usages and customs from those prescribed in the ancient shastras; so widely divergent, anomalous, and contradictory are the prescriptions in the shastras themselves; so strangely diversified are the current interpretations and applications of important passages, and the degrees of deference attached to antagonistic authorities; so singularly capricious are the variations in the observance of its rules in different branches of the same generic family, and of the same class divisions or subdivisions in different localities;—that the piercing sagacity of an Œdipus and the patient philosophy of a Bacon would be alike at fault in arriving at any definite or satisfactory conclusion.

The proposed investigation, then, is utterly impracticable. But even were it otherwise, we must hold the *end* to be wholly *inexpedient*. For, supposing we could definitively fix the boundaries between violating and non-violating caste-customs and usages, and be thereby enabled to mould and fashion our conduct towards it accordingly,—slighting the latter, and scrupulously attending to the former,—would not such a course of action place us, as a professedly Christian Government, in a false position? Would it not be virtually to acknowlege, or rather, directly to sanction, all that is religiously most odious in caste? However specious our representation of the matter, would it not, in the estimation of the natives, be lending our countenance and authority to that which we professed to believe to be a lie against God the Creator, and a lie against the authoritative revelations of his Holy Word? Would we not thus be committed to the sinister policy of upholding much, at least, of what we knew to be wrong in itself and injurious in its effects? For, in point of fact, has not caste, even in the judgment of many of the more

candid of its favourers and palliators, tended, in all ages, under all changes of dynasty, and amid circumstances the most diverse, to cramp and paralyse the vigour of the mental faculties—to retard, if not wholly obstruct the progress of civilization—to arrest and freeze up the genial current of benevolent feeling, and saturate the whole soul with an isolating accursed selfishness—to extinguish every spark of true patriotism and quench all zeal in the promotion of joint enterprizes of public utility—to banish alike the conception and the reality of human duties and virtues, or duties and virtues, pertaining to man as man—to defeat the ends of truth and righteousness between man and man, and aid and abet notorious national habits of cruelty and perjury—to form and consolidate, as by the spell of a free-masonry, those harpy-like fraternities of religious mendicants and other unproductive classes, that gorge themselves on the very life-blood of the industrious throughout the land—to facilitate the associated aggregation of dacoits, thugs, and other desperate confederacies for the commission of deadly crimes—to foster and encourage secret cabals, plots, and conspiracies, that may burst forth in a tempest of conflagration and rapine, massacre and blood—to externalize all morality, converting it into a ceaseless round of forms, rites and ceremonies, the most puerile, unmeaning and degrading;—thus practically annihilating all moral distinctions, leaving the people without a conscience, and the universe without a God, or righteous moral Governor?

Are we, then, prepared knowingly to incur all this tremendous guilt? And yet, incur it we must, if we voluntarily assume the office and encounter the task of attempting to bring caste within even the most moderate dimensions, and reduce it to the reputedly divine standard of the shastras; or, what is the same thing, if we attempt merely to limit its claims, curb its pretensions, and regulate its usages—deciding which we shall own and permit as lawful, and which we shall disown and forbid as unlawful!

We cannot with safety, credit, or consistency, pursue such a regulating or middle course; since to attempt to regulate, whether it be to adjust by rule, or subject to rules, is surely to ratify and confirm the thing regulated—to give it at once validity and authority. And, in the case of caste, what would this be, but, as a Christian Government, formally to sanction a vast deal of what we know to be false and mischievous, derogatory to the honor of God and subversive of the best interests of man; and consequently, with a bold and impious audacity, to assume all the guilt that is involved in it?

We could not, like the nominally Christian rulers of a former generation, regulate the forms and ceremonies in the Hindu

temple worship, without plainly infringing the letter and spirit of the first table of the Decalogue.

We could not, as the British Government once did, regulate the rite of *Sati*, or widow-burning, so as to restrict it to cases of purely spontaneous self-devotion, without sanctioning palpable transgressions of the fifth and sixth commandments.

We could not, like the old Indian Legislators, or the modern Parisian and other continental authorities, undertake to regulate houses of infamy and wages of iniquity, without seemingly countenancing systematized infractions of the seventh commandment.

We could not, like the Indian rajas and petty chiefs, regulate the proceedings of professional robber-bands, without manifestly conniving at the open violation of the eighth commandment.

We could not, like the Hindu sages, regulate the instances of legitimate and illegitimate lying, with reference to particular cases and contemplated benefits, without lending our sanction to many positive violations of the ninth commandment.

We could not, like the former European powers, regulate the odious slave-trade, without setting at open defiance the tenth, and almost every other commandment of the second table of the moral law.

In like manner, we could not venture to regulate caste, with its heathenish usages and customs, without, in reality, conceding the truth of what flatly contradicts the clearest dictates of Jehovah's holy oracles, offers the most fatal obstacles to the humbling lessons of the gospel, and stoutly contravenes the purposes of Heaven in working out the regeneration and ultimately ensuring the manifested brotherhood of universal man.

And let it not be attempted to set aside or weaken the force of this conclusion on the ostensible ground of its being one-sided, or of the nature of a special pleading. We are not ignorant of what has been advanced in favour of caste, alike by Natives and Europeans. But after having carefully pondered the whole matter, we have no hesitation whatever in saying, that to set up any or all of its alleged benefits, as a counterpoise to its real, manifold and terrible evils, is neither better nor wiser than it would be to throw a mole-hill into one scale of the balance, as a fitting counterpoise to the Alps, the Andes, or the Himalayas in the other!

What, then, is to be done with caste?

After all that has now been stated, and much more to the same effect that might be adduced, it would seem, that, as a Christian Government, we are shut up to but *one consistent and practicable line of action*, even that of *solemnly resolving to have nothing whatever to do with caste, to wash our hands in innocency*

concerning it, and, in every possible way, simply to ignore its existence altogether.

Not that we would urge an exterminating crusade against caste or its peculiar usages. Far, very far from it. Let there be no direct or violent attack, by the arm of secular power, on it or any of its usages. So long as our native fellow-subjects are in darkness, and know and feel and believe no better, let them retain and freely practice what usages and customs they please, so far as these do not interfere with the peace and order of society, or openly trench on the grand fundamental laws of general morality. But while we would studiously abstain from all forcible means of inducing or compelling them to tear asunder and throw away the encumbering fetters of caste, let us be careful, both in word and deed, to refrain from aught that would confound bare tolerance with favouring approbation—simple liberty of conscience with formal sanction of law.

Instead of fencing round caste, as heretofore, with favours and prerogatives, let us, by practically not recognising it at all, denude it of all special favours and prerogatives.

Instead of scouting, as formerly, the most ordinary claims of religious toleration; instead of fawning on Muhammadans and high caste Hindus, and inflicting the grossest stigma and injustice on all bearing the Christian name—declaring the former alone to be eligible to all offices of respectability, emolument and trust, civil and military, and ignominiously extruding the latter by prohibitory regulations; yea, and when any of the laws on the subject may have been relaxed, modified, or annulled, instead of still throwing, as in time past, all possible encouragements in the way of the former, and all imaginable discouragements in the way of the latter;—let us henceforth proclaim it to all India and the world that, in future, we are, as a Government, to have nothing whatever to do with caste as such—that we are to ask no questions concerning it—that we are to look to *the highest qualifications* for the particular business in view, and to *these alone*, as the determining elements in the selection of candidates. Let us honestly act out the spirit and intent of such a proclamation, by practically proving to India and the world, that whosoever brings the most eminent qualifications into the labour-market, throughout every department—military, judicial, fiscal, police, or educational—must thereby ensure a decided preference and fetch the highest price. And let it further be made to be felt, that mental attainments, original and acquired, as well as official aptitude, actual or potential, being equal, he will be the object of choice, whose moral character, not in the Hindu ceremonial sense, but the true European or Christian sense, is best established; or whose openly avowed and consistently professed

moral and religious principles may furnish the surest guarantee for uprightness and conscientiousness in the discharge of duty.

In actually carrying out such an ordinance, let it be decreed, that, in registering the names of successful candidates, their proper names alone, and not, as most frequently hitherto, their caste be officially recorded; or if, in addition to the bare name, there be columns for place of nativity, seminary of education, or any other item of identification, let it still be peremptorily forbidden to have any separate column for caste.*

In these several ways, let caste, without any violent or forcible interference, be simply and absolutely ignored by our Christian Government, in connection with the hundreds of thousands of offices at its disposal throughout every branch of the public service, and the effect will, in time, be found vastly to exceed the apparent smallness and simplicity of the means. The mere fact of such universal and continuous non-recognition of caste, by the paramount and sovereign power, will silently operate on the Asiatic mind, as by a slow but steady process of attrition; and, along with other and more potent influences, will eventually succeed in reducing its once lofty and proud pretensions into something like a fluent, or constantly diminishing and finally evanescent quantity. Besides its simplicity and practicability, the grand advantage of adopting such a course is, that it obviously involves no violence to religious scruples—no restraint on liberty of conscience. The real nature of every particular service, its requisitions, its peculiarities, its advantages and disadvantages, must be well known; every man, who thinks himself qualified, is free to offer himself as a candidate; there is no compulsion, direct or indirect; only if any one does enter on any special line of service, he must be prepared faithfully to discharge all the duties associated with it, and bear with, or conform to, all its resulting accessories and inseparable concomitants. Let him be made assuredly to understand that, having once been admitted into any post or office, from the lowest to the highest, no excuse for the non-performance of any of the duties properly connected therewith, on the score of interference with caste or any other usages whatsoever, will, for a moment, be listened to or tolerated. Of the nature of any such interference, real or supposed, he himself is left to be the sole and indisputable judge. If he has settled it in his own mind, that the discharge of the required duties is compatible with the maintenance of caste purity, good and well; but if otherwise, then he has only to hold back, and not bring himself within the fatal circle of temptation to stain or

* This is meant to apply exclusively to the registering of the names of successful candidates for office; and is not designed to extend to registers connected with *general statistical* purposes.

tarnish it, by contact with aught that is weakly and credulously imagined to be polluting.

What has been here suggested as the proper practical course to be pursued, accords substantially with the recent order of Sir John Lawrence in the Punjab:—"The system of caste," says that noble document, "can no longer be permitted to rule in our services. Soldiers and Government servants of every class must be entertained for their merits, irrespective of creed, caste, or class. The native Christians as a body have, with rare exceptions, been set aside. I know not one in the Punjab (to our disgrace be it said) in any employment under Government; a proposition to embody them in the public service, six months ago, would assuredly have been received with coldness, and would not have been complied with; but a change has come, and I believe there are few who will not eagerly employ those native Christians competent to fill appointments. I consider I should be wanting in my duty at this crisis, if I did not endeavour to secure a portion of the numerous appointments in the judicial department to native Christians; and I shall be happy (as far as I can) to advance their interests, equally with those of the Muhammadan and Hindu candidates. Their future promotion must depend on their own merits. I shall therefore feel obliged by each Missionary favouring me with a list of the native Christians belonging to them, who, in their opinion, are fit for the public service."

What is now required is, that an order somewhat similar to this, in its spirit, scope and leading object, but still more comprehensive in its range and explicit in its terms, should be authoritatively promulgated for all India.

The case of Jail discipline is the only one not included in the foregoing remarks. But, though in some respects peculiar, it ought to form no exception from the general rule now laid down. That in times past, caste, notwithstanding some partial attempts at reform, has been basely and indecently succumbed to, in our Indian Jails, is as lamentably humiliating as it is true. To prevent contamination, the prisoners have been allowed to purchase their own articles of diet, to cook and partake of their own food separately; to drink exclusively from their own *lotas* or brazen cups, &c.;—in short, to practise and preserve inviolate all the minutiæ and mummeries of the caste-system. The other day, the Editor of the *Christian Intelligencer* stated that he himself "witnessed, about a year ago, a culpable piece of truckling to caste in one of the great central Jails of the North West. Accompanied by a large party, he visited the Jail in question. In one of the cells or rooms was a large circular platform made of wood. On this platform two men were busily engaged in knead-

ing bread. A little girl, one of the party, accidentally touched this platform with her foot. She did not touch the meal, or go within a yard of the men. But they at once became insolent, refused to prepare the bread, and complained to the governor of the jail. The governor ordered all the meal to be thrown away, and fresh to be given! The governor, poor man, could not help himself. He said, if he had not yielded, there would have been a rebellion in the Jail, and he had no force at hand to repress a rebellion." That caste-usages should be obsequiously yielded to, in the case of otherwise well-behaved citizens, is bad enough; but that these should be so unworthily submitted to, in the case of felons or condemned criminals, must surely be pronounced the very climax of sinful weakness.

Surely, it is high time, that caste should be ignored in jails, as well as everywhere else—that the whole of the old system of caste-regulation should everywhere cease. Under it, jail imprisonment, so far from being dreaded, became a bed of luxurious repose to tens of thousands of evil doing indolent Asiatics. Let it cease, and jail-imprisonment will soon become, what it ought ever to be, an object of real terror—fitted, not as now, to encourage, but to scare away from, the commission of crime. Under it, that is accounted sin, which is no sin; and that as *no* sin, which is most heinous in the sight of a holy God. Let it cease, and then, we at least shall no longer be guilty of fostering the fatal delusion, that caste is character—that a rigorous attention to external observances alone constitutes respectability—and that, whereas the contact of a little girl with the very platform on which food is prepared, must defile the criminal,—lying, perjury theft and murder occasion no defilement at all!

It were foreign to the purpose of this paper, to refer to the modes in which private individuals, in their domestic and social economy, ought to deal with caste. Suffice it to say that the grand principle of *ignoring* it to the uttermost is as applicable to them as to the Government.

It behoves us all, however, to remember that, though this ignoring—consistently and universally acted out—may, and indeed must, help in somewhat abating its noxious influences, it can never of itself wholly eradicate it. No! caste has, like a cedar, struck its roots deep into every crevice of the soil of Hindu nature—wound itself, like the ivy, round every stem and branch of Hindu intellect—and tinged, as with a scarlet dye, every feeling and emotion of the Hindu heart. It reaches to the unborn child; it directs the nursing of the infant. It shapes the training of youth; it regulates the actions of manhood; it settles the attributes of old age. It enters into and modifies every relationship of life; it moulds and gives complexion to

every department of society. Food and raiment and exercise, and the very functions of nature, must obey its sovereign voice. With every personal habit, every domestic usage, every social custom, it is inseparably interwoven. From the cradle to the funeral pile, it sits like a presiding genius at the helm, guiding, directing, and determining every movement of the inner and outer man. Beyond the ashes of the funeral pile, it follows the disembodied spirit to "the world of shades," and fixes its destiny there. It communicates itself to all the parts of a living idolatry; chains each to an unchangeable position; and cements the whole into a close and rock-like body.

How, then, are we to get rid of caste? Plainly, it is too old, too intricate, too deeply seated, too extended in its ramifications to give way to any power that is merely human. What, then, can exorcise its demon-spirit? Nothing, nothing, but the mighty power of the Spirit of God—quickening, renewing, sanctifying the whole Hindu soul. It is grace, and not argument—regeneration of nature, and not any improved policy of Government,—in a word, the everlasting gospel, savingly brought home by the energy of Jehovah's Spirit, which alone can effectually root out and destroy the gigantic evil.

And it is the same energy, in-working through the same gospel of grace and salvation, that can root out and destroy the other monster evil under which India still groans—IDOLATRY! with its grim satellite, SUPERSTITION. As caste and idolatry sprang up together from the same rank soil of old nature—growing with each other's growth, and strengthening with each other's strength—luxuriating in mutual embrace and mysterious wedlock for untold ages—flinging abroad their arms, "branching so broad and long," as to smite the whole land with the blight of their portentous shadow;—both are destined to fall together. The same cause will inevitably prove the ruin of both. The same light of sound knowledge, human and divine, accompanied by the grace of God's Spirit, will expose the utter folly and irrationality of idolatry and superstition; and, at one and the same time, lay bare the cruelty and injustice of that half-natural, half-artificial caste-system, which has done so much to uphold them. Then will the stupendous fabric of idolatry fall down, like Dagon before the ark of the Living God; while the anti-social and tyrannous dominion of caste will be resented, abhorred, and trampled under foot—with an indignation, not lessened by the reflection, that, over ages and generations without number, it hath already swayed undisturbed the sceptre of a ruthless despotism, which ground men down to the condition of irrationals; and strove to keep them there, with the rigour of a merciless necessity.

Oh that the Protestant Churches of Britain, America and the European Continent would awake and arise to the responsibilities of present duty—the height of present opportunity! What triumphs might we not then expect, under God, to accrue to the Redeemer's cause in India!

II.—*A Narrative of the Outbreak at Futtegurh, with especial reference to the Mission there, and the Native Christians.*

We have been favoured by an American Missionary at Allahabad, with a copy of the following Extract from the *Delhi Gazette* for Feb. 27th, 1858.

We Native Christians, on the Mission premises at Rukha, heard of the commencement of this extraordinary mutiny, for the first time, on the evening of the 16th May, 1857, Saturday. The mutineers were believed to be fast approaching the station, insomuch that some said, they would be at Futtehgurh about 10 P. M. As the Mission premises were at some distance from the regular military station, the Missionary families slept that night in the house of a friend in the Cantonments. The next morning they came over for the Hindustani service at the usual hour, and in the course of the exhortation told us the cause of their absence in the night. In the service, one or two of us, native Christians, were called upon to pray, and Mr. Campbell exhorted the congregation, and told us to prepare for death, as perhaps that was the Lord's will regarding us all. Our dear pastors and guardians looked much affected, and after service, Mr. Freeman asked some of us, whether we thought we were in danger from the insurgents. We do not remember, what we replied; but he said, Europeans were the especial object of their revenge. He also advised us to bury any money and jewels that we had, and do all that we could for our safety, when the enemy came in. After breakfast the Missionaries again left the premises for the Cantonments.

We were in fear the whole day, and did not know what to do. In the afternoon, we requested a zemindar, Dhokal Sing, of a neighbouring village, to give us shelter for a day or two, when the insurgents arrived. We thought that they would only pass through the station, robbing and plundering as they went; but never dreamt that Futtehgur would be in the hands of the enemy for months, and that the mutiny would be so very general. The zemindar, Dhokal Singh, cleaned an empty house, and about 5 P. M., called over and said that he was ready to do all for our accommodation that lay in his power. We may mention here, that this zemindar, with many other heathen friends, became in the end cold and shy, when he saw that the British power was entirely overthrown in the station. A little before his call, Mr. Freeman sent over a man to say, that there was no occasion for fear, and that he

himself would be with us shortly. He came in about an hour, and told us that the mutineers were few in number, and that they were still in the Delhi Fort. On hearing this, our hearts beat light for joy, and the terror of the day seemed like a dream that had vanished.

But this peace and tranquillity was of very short duration. Evil tidings again came in from every quarter; the scorching blasts of May that raged out of doors, were in perfect keeping with the perturbation that reigned in our hearts, and it seemed as if the whole country was going to be the theatre of a most dreadful revolution.

When alarming news of the mutiny came in daily from every quarter, and the station also was supposed to be threatened, the Missionaries and some other Europeans thought it advisable to leave the station and go down towards Cawnpore by water. A few minutes before the Missionary families left the premises, I had an interview with Messrs. Freeman and Campbell. Mr. F. had his eyes full of tears when we parted. Mr. C. would have rather laid down his life on the spot; he did not seem much inclined to leave the place, and asked me whether they did right in going away. I replied it was their duty to do all they could for their safety. He said there was merely a bare chance for escape, as the whole coast was lined with rebellious zemindars. When he was taking leave, I reminded him, that "the Lord reigneth." "That is very true," he replied, "but blood may be shed." I said, that the pain would be only for a few moments. He was anxious on account of Mrs. C. who was always of delicate health, and at that time more so; and then he had two little children with him. For his part, he said, he was ready to be cut to pieces. The Missionaries and other Europeans went on board on the 3rd of June, and left the station on the morning of the 4th. On that morning, Mr. Campbell desired his table attendant to come over to me, and ask me to write three notes; one to the Agra Missionaries, another to those of Allahabad, and the third to the Rev. W. J. Jay, Chaplain at Landour, the gentleman, with whom Mr. C. had left his little boy, Davidson, for the improvement of his health. The notes to Agra and Landour reached their destination; but that to Allahabad did not, because the Regiments at Cawnpore broke out on the 5th June, and the way was thus stopped. Mr. J. answered my note soon after; but his reply was detained on account of the general outbreak, in some post office on the hills, and reached me only a few days ago. In the former part of his letter he says; "I have to thank you for your note, and I should be much obliged, if you will tell Mr. Campbell, that his little boy is quite well and happy. I think these troubles will soon pass away, but in the meantime, we cannot be too earnest in prayer, that they may be sanctified to the eternal benefit of all Christians, whether of European or native birth."

As none of the Hindu and Mahomedan servants would go with the Missionaries, on account of their families that would be left behind in danger, three of the native Christians accompanied them,

two of whom had no families. They said that all the European passengers were in danger all the way, and in some places they had to give the rebellious zemindars money to be allowed to proceed. When they arrived at Bithoor, which is about ten miles above Cawnpore, they were taken by the Rajah that lived in that town. They were taken to a house; but after this, the native Christians do not know what happened. I have made enquiries here at Cawnpore, but can get no authentic and satisfactory information as to when, where, and how they were killed. Their names are found in a book that was in the Rajah's Record office. When the native Christians returned and told us what had happened, we were in the greatest grief. We wrote to Agra, and the friends there did what they could; but all was ineffectual. However, all is well with our dear departed friends; their warfare is ended, and they have entered into the rest of their Lord.

After the Missionaries and other Europeans left the station, things grew worse in the zillah of Furruckabad. The Civil Officers, notwithstanding their most strenuous efforts for the preservation of order, lost all power of ruling out in the district. Police stations and Tuhseeldarees began to be attacked by insurgents passing on the Grand Trunk Road, as well as by dacoits. The latter now lifted up their heads, and thought the time for them to work had arrived. Nothing was heard during the night but reports of firearms, insomuch that the very jackals ceased barking through fear. Our place, on account of the Tent Manufactory, was in great danger from dacoits; swords and firearms were, therefore, procured, and all the men were obliged to keep up in arms the whole night; and though very few in number, compared with the adverse population of the surrounding country, and the extent of the premises to be guarded, were indeed successful in keeping them at bay. Throughout the country, zemindars and others rose up against each other to settle or rather to avenge old differences that existed between them, and disorder and anarchy reigned supreme. All power had now virtually come into the hands of the Commanding Officer; but his influence was not felt beyond the Cantonments and the city. His hands were quite full, and all he could do was to make efforts to keep his own Regiment in order.

All the men of the 10th N. I., (the Regiment at Futtehgurh) were not of the same mind with regard to the mutiny. The older sepoys were not inclined to it, and it is believed, had the majority of the old native officers, who retired on pension only a few weeks before, been there, half the Regiment, at least, would have gone into the Fort with the Europeans. The recruits were the ones who were constantly on the point of breaking out, and were only kept down by the older sepoys. So sure was the Commanding Officer of the fidelity of these men, that only two or three days before the Regiment mutinied, he told us there was no occasion for fear, and that we might make our minds at ease. At last the insurgents from the Oude side approached the station, the 10th was overawed, and the day, which had been so much dreaded,

arrived. The Officers and other Europeans that were in the station, went into the Fort on the 17th June, and the morning of the 18th was the day, when the mutiny of the 10th reached its highest degree. The men broke out, plundered the treasury and other places they liked, and began to disperse themselves as fast as they could. They killed no Europeans, however, (excepting one Mrs. Collins, I believe,) and those sepoys of the 10th, who fell into the hands of the 41st (from Oude) were themselves killed, principally because they had spared the Europeans.

About 9 A. M., the same day, a few sepoys of the 10th came into the Mission compound for horses; these they took and went away; but another band came soon after, and began to look about for cash and such things. At the first, people only of a certain neighbouring village accompanied the sepoys; but about 10 A. M., hundreds of villagers, from the surrounding country, began to pour in and plunder the Mission compound and the Christian village. Tents, stuffs, ready made tents, timber, tables, sofas, chairs, bookshelves, brass and copper vessels, belonging to native christians; grain, clothes, in short, all that could be carried off, was taken away in a few hours, and by the evening of that day, nothing was left but beams that were in the roofs of houses. The next day, these also were taken down and carried away. The houses in the Cantonments too were plundered in the same manner.

Though none of us were killed by the sepoys of the 10th, yet we were obliged to leave our place. We passed the day under trees, and the night in the houses of some heathen acquaintances who pitied us. We had to leave the places, where we passed the night early in the morning, as the villagers were themselves afraid on our account. On the morning of the 19th, that is, the next day, the premises were set on fire by a party of sowars. We witnessed the sight from some distance, sitting under trees. Our hearts were ready to burst with grief, as we saw the smoke ascending up to heaven. It seemed as if the Lord had visited us in his hot displeasure, and "remembered not his footstool in the day of his anger!" Who would have believed, only a few weeks before, that we should be called upon to see such a day! The very heathen were themselves astonished at this sudden and unexpected change!

The 19th also, most of us passed in the neighbourhood of the premises; but the people of the surrounding villages now heartily wished us to be off. Many of us had large families to take care of and provide for; all our things were taken away; the little money and jewels, that some of us had, we could not use just at present, as that also would have been taken away from us without the least pity; we were without a home now, and the whole country seemed against us; so our misery and anguish may be conceived but not described. The 41st, which, we believe, had already committed many murders, had now arrived, and remaining about the station, had become dangerous; so we began to disperse and go some distance into the country. Though the heathen, living round the Mission premises, had become cold, and many of them unkind, yet

we are thankful to say, all the inhabitants of the surrounding country were not like them. After the first storm of robbery and plunder throughout the district was over, people became more sober, and many of the zemindars pitied us, when they saw us with our families in a forlorn and hopeless condition, and gave us shelter in the villages, and sometimes work also. Some of us were kept by them in one place for months, though always concealed from sepoys, the influence of the zemindars keeping evil-disposed villagers from informing against us. But we must say, we were always in great fear and distress, and, after all, the treatment we met with was far from being kind. Though formerly, in the time of peace and prosperity, Brahmans of the highest caste used to court our friendship, yet we were considered so low and unclean now, that in some places, even Dhanuks (keepers of swine) would not touch us! Hunger and thirst of course did their work; and uncertain flight, under a burning sun or on a dark rainy night, with our little ones in our arms or on our backs, was also sometimes our portion. In short, so great was our suffering in every respect, that very often death appeared more desirable than life; and in such a state, I need scarcely add, the faith of some was not always equally strong. May the Lord have mercy upon us all!

The mutineers commenced firing at the Fort on the 25th June. The Europeans held out for nine days, and are believed to have killed some 80 or 90 of the insurgents. After this, having no ammunition, and hearing of no relief from any quarter, they left the Fort by night in three boats, only one of which was manned. The next morning, the wind was high and contrary, and the boats grounded. After some exertion, the one which was manned got off, and in course of time arrived at Cawnpore; but the others did not move, though the passengers went into the water, and worked as hard at them as they could. When the mutineers heard of the flight of the Europeans, they pursued them with guns, and overtook them at Singirampore, about ten miles below Futtehgurh. They fired at the boats; some of the passengers were killed by the shots, others drowned themselves; and a few were taken prisoners, and afterwards killed on the parade ground. People say, the insurgents tried at first to blow the prisoners from the gun, and when it would not go off, they despatched them with the sword. It is also said, one of the prisoners, Miss Sutherland, told them before being killed, that they were very unjust and cruel in putting them to death, and that they might kill them, but still the British would have possession of the country. A little boy begged them hard not to kill him, and gave them something valuable, which he had in a tin case, in hopes of being spared. The savages of course took what he gave, but would not let him off. When they were about to kill him, the poor thing ran here and there, and at last crept under some bedsteads, which were there, where he was pierced through and cut to pieces. When some of the crowd expressed their pity at the sight, the murderers flew at them in a rage and said; "These people are on the side of our enemies and not on ours!"

When the Europeans were in the Fort, Chheda Lall, a Hindu and formerly a pupil of the Mission school at Futtehghur, and at the time of the outbreak, a writer in the Post Office at that station, had been helping them with regard to sending them certain things from his village, Husainpore, which adjoined the Fort. When the mutineers came to know what he had been doing, they went to his house, plundered it, and beat his father and uncle, and had he not made his escape by another way, would have killed him. The young man had to keep himself concealed all the time that the insurgents were at Futtehgurh. It is hoped, the authorities of the place will not forget him; all the boon, which he asks, is an appointment. The mutineers also troubled the people of Husainpore a good deal on this very account.

Three Native Christians, with their families, had gone into the Fort with the Europeans, and had also left with them in boats. Two of them made their escape, when the boats were attacked; but the third, Dhokal Purshad, was taken with his family, a wife and four little children. All were afterwards killed with the Europeans. The passengers of the boat, that was not captured at Singirampore, were murdered here at Cawnpore.

Of all the Europeans, and Eurasians, that were at Futtehgurh (and there were a good many) only the Magistrate and his family and two Eurasians are believed to have escaped. The Magistrate, with his family, was hid by a powerful zemindar on the other side of the river, and the Eurasians, who had no families, went out into the district in disguise. For some time they were with some of us, native christians.

Such is a succinct narrative of the dreadful doings at Futtehgurh. May these troubles be sanctified to us all; and may all things redound to the glory of that All-wise Being, who is the Sovereign ruler of the Universe, and who has said, "Be still, and know, that I am God!"

Cawnpore, 15th February, 1858. ISHUREE DASS.

III.—*Petition in favour of Mr. Currie's Rent Bill.*

The following Petition, signed by many Missionaries at Calcutta, was presented to the Legislative Council early in March. —EDS. *C. C. O.*

TO THE HONORABLE THE LEGISLATIVE COUNCIL OF INDIA.

The Petition of the undersigned Protestant Missionaries residing in or near Calcutta.

HUMBLY SHEWETH,

That your Petitioners regard with deep concern the condition of the cultivators of Bengal, and therefore have observed with

thankfulness the introduction of a Bill for the recovery of Rents, and the favorable reception by your Honorable Council of that just and benevolent measure.

That your Petitioners regard the provisions in that Bill for securing pottahs, and receipts, and actual occupation, to the cultivators; protecting them from abwabs and other illegal exactions; enabling rayats, in certain circumstances, to resign their lands; withdrawing from landholders the power of enforcing the attendance of their tenants; and regulating the laws of distraints; as the most important boon ever offered by the British Government to the mass of the people of Bengal; and your Petitioners gratefully recognize in these proposed enactments, the desire of your Honorable Council to extend the blessings of a just and liberal legislation to classes unrepresented in the present system of Government.

Your Petitioners are convinced that whatever may be the best landed system conceivable for this country, and whatever may be the tendency of trade, civilization, and the accumulation of capital, the Khudkasht, Poitrik, resident rayats of Bengal, constituting the most valuable and by far the largest portion of the peasantry, have now, in truth and justice, a tenure of a freehold nature, in which they are entitled to protection; and in which it well becomes the British Government to secure them their full measure of rights, without reference to speculative opinions concerning the future development of property. Those rayats are, your Petitioners believe, neither cottiers nor tenants from year to year or at will, but yeomen or feuars whose rights are anterior to, and independent of those of the zemindar; and are entitled by prescriptive and long hereditary occupation to the undisturbed possession of their land, the free choice of crops, and the full results of their industry, subject only to the regular payment of a definite ascertained rent. The tendency of the Rent Bill now before your Honorable Council, and of the Sale Bill, in favor of which your Petitioners have already petitioned, your Petitioners believe will be to secure relief to this class, and to the mass of the tenants of Bengal, from extensive and grievous oppression, and the establishment of the rights of myriads of the population.

But your Petitioners feel themselves compelled, by their consciences, to state that they can anticipate comparatively slight practical results from these measures, if they stand alone. Your Petitioners beg leave to represent to your Honorable Council, that in 1852, in their petition to the Imperial Parliament, they prayed for the following, among other measures, of which some, they rejoice to say, have, to a certain extent, since been granted.

"The entire and thorough reform of the Police, by consolidating the village or Zemindarry Chowkedars and the Government Police, and the placing all under active, trustworthy, and efficient superintendence. Your Petitioners believe that it is difficult to over-estimate the importance of a comprehensive, enlightened, and benevolent settlement of this subject, so that a police force, worthy of the British Government, and under the direct control of confidential and efficient officers, may at length be provided for this country.

"The summary and severe punishment of perjury, and forgery, immediately on their detection in judicial proceedings. Your Petitioners regard a measure of this kind as one of the chief wants of this country; for perjury has almost ceased to be regarded as morally wrong; it constitutes the stock-in-trade by which numerous witnesses for hire subsist; the impunity and success with which systematic perjury, and the forgery of documents, are commonly practised, tend to encourage the already too prevalent habits of falsehood and deception among the great body of the people; and, as a necessary consequence, justice is now constantly mocked and defeated, or the powers of the law are used, without remorse, as engines of oppression and extortion, through the infamous arts of the traders in corrupt litigation.

"The reduction of the size of the judicial districts, in which, at present, the chief station is commonly so far removed from the greater number of the towns and villages, that justice, in many instances, is practically denied, and in a very large number of others, is obtained under difficulties and discouragements, and at a loss of time and money, that render every connection with judicial proceedings a heavy calamity, alike to the suitors and the witnesses. Your Petitioners believe that careful enquiry would prove, that many persons, of various ranks, throughout the country, are enabled by their distance from the seat of justice, to set the law at defiance, and that the great expense of carrying witnesses so far, and of supporting them while detained, is one of the chief temptations that lead to the employment of the mercenary perjurers who infest every Court and Judicial Station.

"The increase of the number of Judicial Officers, and their suitable and satisfactory preparation for the important task of administering justice, so that the law may be administered in every district on a uniform system, and on just, definite, and intelligible principles.

"The institution of all criminal suits on *vivâ voce* applications only; and the administration of justice on *vivâ voce* evidence only, to be taken by the Judge or Magistrate in person. Your Petitioners admit that to a certain extent, justice is already thus administered; but to a very great extent, written depositions, taken down, and read to the officiating officer, by venal men, are used in the Mofussil Courts; and this practice, your Petitioners submit, leads to much uncertainty, to constant misunderstandings, and great injustice; while, at the same time, it deprives the Courts of the well known advantages of personal conference with the witnesses, in the presence of the parties.

"A careful and complete survey of the country to fix the boundaries of the villages and landed estates; and a renewal of the survey wherever the encroachments of the rivers, or other causes, render it desirable.

"An Act for the Registration of titles and deeds relating to land, carried out in a comprehensive and liberal spirit.

"An Act to check the prevalent system of Secret Trusts, commonly call Benamee transactions. The evils which a measure of this

kind would meet are so extensive in this country, as to become a marked peculiarity in its social system. Among these evils, the prevalence of litigation, and frauds on creditors, are notorious; but other evils of a less obvious, though not less serious nature, will, on enquiry, be found to arise from the Benamee system.

"A measure to encourage capitalists of enterprise and public spirit to purchase land; and also to encourage smaller holders to raise themselves to the position of independent freeholders; by providing such means as shall be just and equitable, alike to the state and to the purchasers, for the permanent redemption or commutation of the present land-tax."

It is with deep regret that your Petitioners testify that justice is not accessible to the poor of this Presidency. Your Honorable Council, for instance, may in the Rent Bill wisely provide that no distress shall issue, save on the production of a kabulliat, but there exists no security that forged kabulliats will not be produced with impunity; the only remedy of the cultivator being a hopeless litigation in a Civil Court, in which the expense or the delay would alone effect his ruin; so that the only remedy here proposed, amounts practically to a negation of all justice.

Your Petitioners believe that the present judicial system is not adapted to this country, and that all other reforms will fail, till reform in the judicial system has introduced an entirely new arrangement. They submit to your Honorable Council that the Courts should be presided over by qualified and trustworthy persons, and that the present all-pervading system of appeals is, in fact, based on the theory that the present judicial officers are not qualified, and are not trustworthy. With well instructed and faithful men administering justice, each one in a wisely limited jurisdiction, by a simple and natural process, on *vivâ voce* evidence, under a general system of inspection and supervision, without formal appeal, save in special exceptional cases; with an improved police; with laws for the summary punishment of forgery, bribery, and perjury, for securing a complete survey of estates and the registration of titles, and for rendering the redemption of the land practicable; and with a statute of frauds to repress Benamee transactions and secret trusts; public confidence might, at length, be secured, and the rich and poor would at last be brought on a level, in subordination to the law.

Your Petitioners cherish the hope that the benevolent spirit of modern legislation will animate your Honorable Council in considering these necessary provisions, and they fervently pray that the Rent Bill may be the precursor of many other and equally important measures, intended and adapted to prevent the perversion of justice in this Presidency and throughout India, and to establish and secure social tranquillity and order.

And your Petitioners will ever pray.

IV.—*Narrative of the Widow of Walayat Ali.*

To the Editor of the Oriental Baptist.

Dear Brother,—The following narrative was delivered by the widow of the late Walayat Ali of Delhi to Mr. Parsons and myself on her arrival in Agra. Thinking it may be interesting to many of your readers, I have much pleasure in sending you a copy of the same.

Yours faithfully,

Agra, February 20th, 1858. Thomas Evans.

On Monday the 11th of May about 9 o'clock in the morning, my husband was preparing to go out to preach, when a native preacher named Thakur, of the Church Mission, came in, and told us that all the gates of the city had been closed, that the Sepoys had mutinied, and that the Muhammedans of the city were going about robbing and killing every Christian. He pressed hard on my husband to escape at once if possible, else that we would all be killed. My husband said,—"No, no, brother, the Lord's work can't be stopped by any one." In the meanwhile fifty horsemen were seen coming sword in hand, and setting fire to the houses around. Thakur said, "Here they come, now what will you do? Run, run:—I will, and you had better come." My husband said, "This is no time to flee, except to God in prayer." Poor Thakur ran—was seen by the horsemen, and killed. My husband called us all to prayer, when, as far as I recollect, he said,—

"O Lord, many of thy people have been slain before this by the sword—and burned in the fire for thy name's sake. Thou didst give them help to hold fast the faith. Now, O Lord, *we* have fallen into the fiery trial—Lord, may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the *death*, O help us to confess and not to deny thee, our dear Lord. O help us to bear this cross, that we may, if we die, obtain a crown of glory."

After we had had prayers, my husband kissed us all; and said, "See that whatever comes, you don't deny Christ, for if you confide in Him and confess Him, you will be blessed, and have a crown of glory. True, our dear Saviour has told us to be wise as the serpent, as well as innocent as doves. So if you can flee, do so; but come what will, *do not deny Christ.*" Now I began to weep bitterly, when he said, "Wife dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus—and if you are spared, Christ is your keeper. I feel confident that if any of our Missionaries live, you will all be taken care of—and should they all perish—yet Christ lives for ever. If the children are killed before your face, O *then* take care you don't deny Him who died for us. This is my last charge, and God help you."

Now some horsemen came up, and the faqirs (devotees) who lived near us, told them to kill my husband, that he was an infidel

preacher, and that he had destroyed the faith of many by preaching about Jesus Christ. The troopers now asked him to repeat the *Kulma*,* but he would not. Two of them then fired at us, and one shot passed close to my husband's ear and went into the wall behind us. Now all the children ran through a back-door towards the house of Mirza Hajee, one of the Shazadas (or princes), who respected my husband, and was fond of hearing of the love of God through Christ. He dressed like a faqir, and seemed partial to the gospel.

He took in my seven children, who fled for refuge. Now one of the troopers interposed, saying, "Don't kill them: Walayat Ali's father was a very pious Musalmán who went on a pilgrimage to Mecca, and it is likely that this man is a Christian only for the sake of money. And he may again become a good Musalmán." Another trooper now asked my husband, "Who then are you, and what are you?" He answered, "I was at one time *blind*, but now I see—God mercifully opened my eyes—and have found a refuge in Christ. *Yes, I am a Christian, and am resolved to live and die a Christian.*"

"Ah," said the trooper, "you see that he is a Kaffir (infidel): kill him." Again he was threatened with loaded muskets pointed to his breast, and asked to repeat the Kulma, with a promise of our lives, and protection. My husband said, "I have repented once and have also believed in Jesus Christ; so I have no need of further repentance." At this time, two European gentlemen were seen running down the road leading to the river, when the troopers said: "Let us run after these *Feringhis* first, then we can return and kill these infidels,"—so they went.

My husband now said to me, "Flee—flee—now is the time—before they return. He told me to go to the faqir's tukia, while he would go to the Rev. Mr. Mackay's house to try to save him. I went to the tukia, but the faqirs would not allow me to go in—and would have killed me, but for the interposition of Mirza Hajee the Shazada—who said to the troopers, "This woman and her husband are my friends,—if you kill them, I will get you all blown up." Through fear of this, they let me go. Then I began to cry about my children, but Mirza Hajee told me that he had them all safe. Now I went after my husband towards Mr. Mackay's house in Dyriagunge, the house formerly occupied by Mr Parry of the Delhi Bank.

On the way I saw a crowd of the city Muhammadans, and my husband in the midst of them. They were dragging him about on the ground, beating him on the head and in the face with their shoes,—some saying, "Now preach Christ to us! now where is your Christ in whom you boast?" and others asking him to forsake Christianity and repeat the Kulma. My husband said, "No, I never will; my Saviour took up his cross and went to God. I take up my life as a cross, and will follow him to heaven."

They now asked him mockingly, if he was thirsty, saying, "I suppose you would like some water." He said, "When my Saviour

* Muhammadan Creed.

died, he got vinegar mingled with gall. I don't need your water. But if you mean to kill me, do so at once, and don't keep me in this pain. You are the true children of your prophet Muhammad. He went about converting with his sword, and he got thousands to submit from fear. But I won't: your swords have no terror for me. Let it fall, and I fall a martyr for Christ."

Now a trooper came up, and asked what all this was about. The Musalmáns said, "Here we have a devil of a Christian who won't recant—so do you kill him." At this the sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, "*O Jesus, receive my soul!*" I was close by, under a tree, where I could see and hear all this. I was much terrified, and I shrieked out, when I saw my poor husband was dead. It was of no use my staying there; so I went back to the chapel compound, where I found my house in a blaze, and people busy plundering it. I now went to my children, to the house of Mirza Hajee, where I stayed three days, when orders were issued to the effect, that if any one should be found guilty of harbouring or concealing Christians, they would be put to death. The Queen Zeenut Mahal had some fifty Europeans concealed, and she did all in her power to save them, but was compelled to give them up. Mirza Gohur, a nephew of the King, knew that I was with Mirza Hajee, and he remonstrated with him, and warned him of the consequences of keeping me. Mirza Hajee now told me that I must at once take one of two steps—either become a Muhammadan, or leave his house. Both of them urged upon me to leave Christianity, saying that every Christian in India had been killed, and that for me to hold out, would be great folly. I was promised a house to dwell in, and 30 rupees a month to support myself and children—and that no one should molest me. God helped me to resist the temptation, and I said, "No, I cannot forsake Christ. I will work to support my children, and if I must be killed, God's will be done."—I now had to go out with my seven children. A *coolie* (porter) who came with me led me, to the *Kotwali* (or police station,) and some sepoys there attempted to kill us. One man, however, knowing who I was, told them that I was under the protection of the King, and not to kill me. I now went about seeking for some place to dwell in, but no one would take us in, lest they should be murdered on our account. So I had to wander from one place to another for some ten days, having no place to rest, and nothing hardly to eat. Out of the city we could not go, for all the gates were closed, and strict orders given not to allow any woman to go out.

On the thirteenth day a large body of the sepoys went out, and I managed to mix with the crowd, and got out with my children. I now went to a place in the suburbs of Delhi, called Tulwari, where I got a room for eight annas a month. Six rupees was all the money I had; all the rest having been taken from us by the Muhammadans.

When the English soldiers arrived before Delhi, I found my position any thing but safe; for the sepoys had a strong party there, and we were exposed to the fire of friends and foes. Cannon balls

came near us again and again, and one day one even got into our room, but did us no harm.

I heard that many people went to a place called Sunput, twenty coss (forty miles) from Delhi, so I accompanied some people there. In this place I remained for three months, working hard to keep my little children from starvation. I was chiefly engaged in grinding corn, getting but one anna for grinding nine seers; and in order to get a little food for all, I often had to work night and day. Yet the Lord was good, and we did not starve.

When I heard that the English troops had taken Delhi from the city people, many of whom came into Sunput in a great terror, I left with two other women, who went in search of their husbands.

I again came to Tulwari, when the whole of my children were taken ill of fevers and colds,—and I was in great distress. The youngest child died in a few days, and I had not a pice to pay for help to get it buried. No one would touch it; so I went about the sad task myself. They indeed said, that if I would become a Muhammadan, they would bury it for me. I took up the little corpse, wrapped in a cloth, and took it outside the village. I began to dig a little grave with my own hands, when two men came up and asked, why I was crying so? I told them, and they kindly helped me to dig a grave and then they left. I then took up the little corpse, and buried it.

I was now anxious to get into the city, and sent a message to a native Christian, Heera Lall, who knew us well. I at last found him and got into Delhi, where I was kindly treated. I got Heera Lall to write to Agra, in hopes that some of our missionaries might be alive, and when you wrote back, I cried for joy, and thanked God. For I now knew that what my dear husband said would be fulfilled—that if our missionaries were spared, I and the children would be provided for.

Of the Rev. Mr. Mackay and Mrs. Thompson and family, I have to say that before I left Delhi, I went one day to Mrs. Thompson's house, when I saw a sight which horrified me:—Mrs. Thompson and one daughter lying dead on a couch, grasping each other—and the other daughter on the floor, by the side of the couch. Their heads were quite severed from the trunks.

Of Mr. Mackay I heard that he and several other gentlemen were killed in Colonel Skinner's house, after resistance for three or four days. The King ordered the people to dig up the floor of the cellar where they had taken shelter, and kill them.

V.—*Minute of the Calcutta Missionary Conference, regarding the late Bishop of Calcutta.*

The following minute was unanimously adopted by the Calcutta Missionary Conference at its monthly meeting, held March 2nd, 1858.

The recent demise of the late venerable Bishop Wilson is an event, which this Conference, composed as it is, of missionaries and ministers of different evangelical communions, cannot allow to pass unnoticed.

Without attempting to delineate the varied features of his massive christian character, or the varied details of his private and public services in the cause of Christ in India, the Conference desire gratefully to refer to two or three points that stand out conspicuously to view.

First.—Soon after the Bishop's arrival in this country, he was called on to deal practically with the subject of "caste" in the Native Church of Southern India. His predecessors, while labouring to abate its inconveniences, had been led, through misinformation or ignorance, to tolerate a modified form of caste within the christian pale. Their forbearance and kindness, as well as abstinence from any formal, authoritative, official interference, having utterly failed to produce the desired result, Bishop Wilson, within a twelvemonth after his arrival, grappled fearlessly with the whole gigantic evil. After setting forth the heathenish usages which the distinctions of caste had originated and perpetuated in the Native Churches, and portraying with a masterly hand the Anti-Scriptural character of these usages, his final decision was announced in these clear, emphatic, peremptory terms;—"The distinctions of castes, then, must be abandoned decidedly, immediately, and finally; and those who profess to belong to Christ, must give this proof of their having really put off, concerning the former conversation, the old, and having put on the new man in Christ Jesus." For this decision, for the firmness with which it was upheld in the face of confronting difficulties, and the blessed fruits which it is destined ultimately to yield, the Church of Christ in India must feel under lasting obligations to Bishop Wilson

Secondly.—At a time, when India, not less than old Protestant Christendom, was threatened to be overrun with a deluge of Semi-Popery, under the designation of Tractarianism or Patristic Theology, Bishop Wilson intrepidly stood forth as the vindicator of those grand fundamental gospel verities, which were propounded by holy Apostles acting under immediate inspiration from Heaven, and in the resuscitation of which from the hideous rubbish of mediœval Romanism all the leading Continental and British reformers were agreed. For the eminent service

thus rendered to the cause of Protestant evangelical truth, the members of every branch of the reformed Church in India must render their grateful homage to the memory of Bishop Wilson.

Thirdly.—Amid the distractions and divisions, unhappily too prevalent among different professors of the christian faith, Bishop Wilson, in his latter years, set a noble example of catholicity in the bright manifestation of gentleness, forbearance, brotherly kindness and charity. Placed by the Providence of God in a position of high responsibility in our spiritual heavens, he maintained his course stedfastly to the end—only growing in the constancy, vigor, and practical evidence of the Divine life in his soul; so that of him, as of one of the ancient worthies, it might be truly affirmed, that "when he left the church below, in order to ascend to the participation of the glory of the heavens above, his race seemed to close like the splendour of the departing sun, which, while it appears to sink to rest, illumines the horizon and leaves the glorious reflection of his rays behind."

Altogether, the Conference cannot more significantly embody their sentiments relative to the character, conduct and services of the late Bishop Wilson, than by expressing the earnest wish that his mantle may fall on his successors, aye, and a double portion of his christian spirit.

VI.—*The British and Foreign Bible Society, and Romanized Editions of the Scriptures, &c., &c.*

The following letter, lately received by the Secretary of the Calcutta Bible Auxiliary from the Committee of the Parent Society in London, is so explicit as to require no introductory comment.

British and Foreign Bible Society,
London, 10 *Earl Street, Blackfriars,*
December 23*rd*, 1857.

REV. J. C. HERDMAN,

MY DEAR SIR,—There is a subject which has been brought under the attention of this Committee, and very warmly advocated, on which we should like to be favoured with the opinion of our correspondents in India; that subject is the desirableness of preparing editions of the principal Indian versions in the Roman character.

Hitherto the plan has been acted upon to a very limited extent; but it is now contended that the altered circumstances of India will create a great demand for such editions; and that it will be a wise policy, on the part of those labouring for the religious welfare of the country, to push such editions into circulation.

We are at the present time printing an edition of the entire Bible in Urdu in Roman character. The work is progressing under the editorial superintendence of the Rev. Mr. Mather, who is on a visit to this country.

Lately we have been memorialized by the Wesleyan Missionary Society for the purpose of inducing us to take early measures for printing editions of the Scriptures in Roman character in the Tamil, Teloogoo, Singhalese, Pali, &c. &c. Independently of the advantages of substituting a cheap and legible for an expensive and indistinct character, and facilitating the acquisition of the native languages by the English, and of the English language by the natives, the plan is urged upon our consideration, as presenting an additional method of diffusing among the masses of the inhabitants of India the knowledge of the Holy Scriptures in their own languages,—a method by which English ladies may read to their native servants, by which also the thousands of educated East Indians of European origin, who all speak the vernacular, but with few and rare exceptions never learn to read it, may read the word of God intelligibly to their fellow-countrymen, and by which even pious British soldiers may become Scripture-readers to the poor heathen who are employed to wait upon them.

Sir C. Trevelyan and Sir J. Login, both well known for their zeal in all that relates to the well being of India, have addressed the Committee on the same subject, recommending that at once we should make an experiment by publishing two editions of the Hindustáni New Testament—one in the vernacular, the other in parallels with the English. After a lengthened interview with Sir C. Trevelyan on Monday last, the Committee resolved on acting on his suggestion, especially as Mr. Mather will be able to see both editions through the press during his stay in this country. From information we have received, there is reason to believe that the Government will lend its influence to promote the circulation of the diglot edition, and we have therefore ordered 20,000 copies to be struck off.

The Committee, however, will not be disposed to advance in this direction, before receiving the deliberate judgment of those friends in India, with whom they are accustomed to co-operate, and to whose opinion they attach great weight. At a time like the present, when public attention is drawn so much to the religious state of India, many plans may be suggested by ardent and sanguine minds, which it will be undesirable to adopt without conclusive evidence as to their fitness and utility. Will you therefore confer with your colleagues on this question of the application of the Roman character to the Indian vernaculars, and give us your mature deliverance for our guidance. I need not say once more how ready we are to do all that is practicable for India, and, in view of recent losses and prospective enlargement we have invited special contributions for India. With much respect,

Believe me, yours very truly,

S. B. Bergne, *Secretary.*

The local Committee lost no time in appointing a sub-committee of their number, with Dr. Duff as convener, to consider and prepare a statement on the whole subject.

A statement was accordingly presented by Dr. Duff on Tuesday, 16th March, and unanimously adopted by the general Committee. Besides transmitting a copy to the Committee of the Parent Society, it was resolved that, in consequence of the *present* importance of the subject, the statement, thus prepared and adopted, should be inserted in our local religious periodicals, for the information of the friends of the Bible cause throughout India.

STATEMENT RELATIVE TO ROMANIZED EDITIONS OF THE SCRIPTURES, &c.

The subject of the application of the Roman characters to the Indian vernaculars is not a new one to this Committee. Some of its present members took an active share in the earnest discussions which it elicited about a quarter of a century ago. One of them it was who prepared the Romanizing scheme, founded on the system of Sir William Jones, which was first adopted by Sir Charles Trevelyan and his associates, and subsequently by this Committee in its Romanized edition of the Urdu Bible.

1. The question as to the *possibility* of representing the Indian alphabets by means of Roman letters, once so stoutly contested, we consider as fairly settled. The entire result of all discussion on the subject has been thus compendiously stated:—"The majority of Indian letters can be represented directly by corresponding Roman characters; and the remainder, including those of peculiar sound, can be *adequately* represented by Roman characters with diacritical marks, or Roman characters suitably combined."

2. The question as to the *practicability* of substituting Roman characters, under certain prescribed conditions, in place of all the Indian letters, is admitted to have a goodly array of what may be termed analogous facts in its favour. The history of languages in the East and in the West, in ancient and in modern times, proves that many and very radical substitutions of one form of letter for another totally dissimilar, have actually taken place:—all of which shows that there is nothing antecedently or violently improbable in the expectation that similar substitutions might be effected in India.

3. The question as to the *expediency* or *desirableness* of such a substitution, if argued in the abstract, might soon be conclusively settled in its favour. The number of *separate characters* in every Indian alphabet would thereby be greatly diminished, and the progress of every learner in the same degree facilitated; by reducing all the alphabets to one form of representation, a

considerable impediment to the free reciprocation of sentiment and feeling among the people of different provinces would be removed; much valuable time and useless trouble might be saved to millions of learners; the study of the English language by natives and of native languages by Europeans, might be greatly encouraged; a more clear and legible type would be secured, occupying considerably less space, and thus saving a large amount of expense to the community at large.

4. But, with all these concessions, which we cheerfully and ungrudgingly allow in favour of the scheme, we feel ourselves warranted to hold out little encouragement to very large editions of Romanized Scriptures in any of the vernaculars of Eastern India, and in some of them no encouragement at all.

Though it is perfectly possible, fairly and adequately to represent all Indian Alphabets by Roman characters in the way already indicated, experience has plainly taught us that such representation does not, more particularly in consequence of the prevalence of aspirated letters, very well suit the genius of the Sanskrit and the Sanskrit-derived languages, such as *Bengali*. Consequently, Dr. Hæberlin's edition of the Romanized Bengali New Testament, after the space of eighteen years, is still on the shelves of our depository—there being no spontaneous demand at any time for a single copy of it. We could not, therefore, at all events at present, recommend the Parent Society to undertake the publication of Romanized editions of the Scriptures in Bengali, or in any other of the Sanskrit-derived languages or dialects.

The case is different with respect to Arabic and the Arabic-derived languages, such as Persian and Urdu or Hindustani. The Romanized scheme of representation suits the genius of these languages much better than it does that of the Sanskrit and Sanskrit-derived languages.

Accordingly, in the Urdu in particular, numerous books have of late years been published, and editions of the whole Scriptures, in Roman character. But, on enquiry, it has been found that they are chiefly (if not exclusively) East Indians and Native Christians or such Muhammadans and Hindus as have been educated in Missionary schools, who are acquainted with the Roman character, and are able to use it. Among the general population, it does not appear to have met with much sympathy or support; among them, therefore, it has made little way. They still continue to use their own vernacular character only. The Roman character would appear to have about it too much of a foreign aspect and to savour too much of violent innovation, to suit their tastes or their likings, or to hold out the prospect of any *immediate great success* in its *wide-spread* adoption. We

could not therefore recommend the Parent Society to commit itself to the publication of *further enlarged* editions of the Romanized Urdu Scriptures without previously ascertaining the deliberate views of the whole body of missionaries in the North-West Provinces, founded on their personal observation and experience.

For substantially the same reasons we could not recommend the Parent Society to comply with the request of the *Home* Committee of the Wesleyan Society, with respect to the publishing of Romanized editions of the Holy Scriptures in Tamil and other languages of Southern India, without first clearly ascertaining from the Missionaries in the field, whether or not such editions would find a sufficient number of readers to warrant the immense expenditure which the measure, if carried through, must involve.

Neither is the experience of this Committee much in favour of the utility of Anglo-vernacular editions of the Scriptures in double columns or parallel pages. It has not been found, in Bengal at least, that the presumed advantage of such editions has been proportionate to the greatly enhanced expense.

Altogether, this Committee would be averse to the lavishing of any of the funds of the Bible Society on doubtful experiments. When experiments have been made by other parties, and the schoolmaster has succeeded in furnishing the alphabetic key to any language or dialect, then is the time for the Bible Society to present its replenished store-houses for the practical application of the key.

5. From all this we are naturally led to remark, that the Bible Society cannot be too strongly impressed with the fact, that among the natives of India, there are but comparatively very few who are able to read the Scriptures intelligently even in the *vernacular character;* and that, therefore, any *extraordinary* multiplication of the Scriptures at this time in any character would be an absolute waste of money. We deem it the more incumbent on us to be explicit on this subject, inasmuch as sundry statements and proposals appear to have been made at home, which could only have originated in real ignorance. One clergyman of high standing is reported to have said, that "the faculty of reading is becoming all but universal among the population of India." Another is said to have proposed, that "five millions of Bibles should be printed and circulated in India." The zeal of such speakers we cannot but admire. We only wish that the estimate of the former were approximately correct; and the proposal of the latter approximately practicable. But, alas, speaking of Bengal, with its *thirty-five millions,* we know for certain that only 5½ out of every hundred, have obtained any instruction even of the humblest and most elementary sort in their mother-

tongue—and that it is doubtful whether so many as two or three out of every hundred can read a printed Bible intelligently. We lay stress on this word *intelligently*. The Bengalis themselves have indigenous schools—though but few compared with the vast population—in which some learn enough to enable them to cipher, and more or less imperfectly to read portions of their own metrical mythological works in manuscript. But it is a very different thing, to peruse a vernacular work in manuscript, and a printed book; and a still more different thing, to peruse intelligently popular legends and accounts of the bloody achievements of Kali and Durga, or the licentious revels of Krishna, and a holy book like the Bible, which, introducing *new ideas*, must either employ *new* words, or *old* words in *a sense quite unknown* to an illiterate heathen people.

On a subject so important, during the present crisis of India's religious and intellectual as well as political history,—when the hearts of God's people have been so powerfully awakened to devise liberal things—we deem it right to fortify our own general views, by quoting the recorded sentiments of three of the most able and zealous translators, publishers and circulators of the Bible which India has ever seen—the late revered triumvirate of Serampore, Dr. Carey, Dr. Marshman, and Mr. Ward. In a printed statement, put forth about thirty years ago, under their joint names, after a brief delineation of the miserable moral condition of the natives, occurs the following passage: "That this state of misery is heightened by their ignorance, will be evident, when we consider the little knowledge they possess even of their own language. The wretched schools they have in their towns and villages are so few, that on the average scarcely one man in a hundred will be found, who can read a common letter. But the knowledge gained in these schools is so small, that it does little more than serve to make darkness visible. They merely learn to trace the letters of the Alphabet, to write a few names, and, as their highest accomplishment, to copy a meagre and ill-written letter. Hence, when brought into life, numberless instances occur, wherein their wretched writing and far more wretched orthography, almost the dictate of every man's fancy, render them quite unable to read each other's hands. Hence, too, the perusal of books, from which principles of integrity and uprightness might be imbibed, is quite out of the question. If there be any thing in Menu, or in any other of their writers, which could preserve the tone of public morals, it is never brought within the reach of the common people. Printed books they have none. And as to manuscripts, they have scarcely one manuscript in *prose*; but, if they possessed a multitude, their ignorance of their own language would render the perusal of an inaccurate

and ill-written manuscript too formidable a task to be often attempted. Thus, with a regular and copious language of their own, nearly all who are ignorant of the Sanskrit language (which is not understood by one in ten thousand throughout India) are in a state of ignorance, not greatly exceeded by that of those savage hordes who have no written language; while numerous causes combine to rank them far below most savage nations in vice and immorality."

Such was the state of things presented to the eyes of these shrewd observers and earnest Christian Philanthropists thirty years ago. Nor has *vernacular* education since that time made such perceptible progress among the *dense masses of the people,* as, in any way, materially to affect their estimate, or impair the force of the inference therefrom, in its bearing on the possible or profitable augmentation of Bible-circulation.

Moreover, we cannot be too earnest in reminding our Christian friends and supporters at home, that the distribution of the Scriptures, in the *first instance,* is not the means for the evangelization of the heathen, which either the word of God, apostolic usage, or the experience of modern missionaries does at all recommend. No! The voice—the living voice, pouring forth God's truth in articulate utterance, from a glowing regenerated heart—is the real ploughshare for tearing up the roughened surface of a rampant heathenism, and preparing a *new* soil for the ready reception of the written word. What the exigencies of India therefore *primarily* demand, is a vast increase of zealous devoted faithful missionaries, foreign and native—to proclaim the gospel with the accompanying efficacy of the Spirit's grace; together with a vast increase of humble pains-taking teachers, who, through the multiplication of schools, shall, by God's blessing, put into the hands of millions the instrument for unlocking the incomparable treasures of the written Scriptures. Let living agents of both descriptions—the preacher to address the adults, and the teacher to impress the young—be augmented in number ten-fold, a hundred-fold, yea a thousand-fold; and then, then, by the Spirit's energizing influence, shall the word of God, in every sense, have free course and be glorified.

VII.—*Extracts from the Forty-Fifth Report of the Calcutta Auxiliary Bible Society.*

Parent Society.

The following Circular from the Parent Society, entitled "The Bible for India—Special Fund," will be read with thankfulness.

It proves the lively interest which is felt at home in this benighted land, and the earnest desire of those who have already been privileged to send the Word of God to so many parts of the earth, to embrace whatever opportunities God may vouchsafe as the issue of the recent rebellion, for seeking the wider spread of Scripture Truth in India. Your Committee cordially unite in the hope that vastly increased Missionary exertions in every department will speedily open new and extended fields of operation for the Bible Society.

"The Committee of the British and Foreign Bible Society have been watching with peculiar interest the present course of events in India,—India, the scene of the Society's earliest and most interesting labours in respect both to the translation and circulation of the Holy Scriptures. The Bible, after a struggle for entrance, has been gradually working its way in India, and now unfolds its revelations in all the principal languages and dialects of that mighty Empire. Valuable and efficient Auxiliaries in the several Presidencies have been long and diligently engaged in the same important field of operation, and, through the blessing of God, with a gratifying amount of success. During the last half century numerous editions of the Scriptures in the native languages have passed through the press, and in the same period not fewer than two millions five hundred thousand copies of the whole, or parts of the Bible, have been placed in the hands of the people. This amount of circulation has been effected, irrespective of the labours of the Baptist Translation and Missionary Societies, and various Missionary Agents from the United States of America. Yet, after all, how meagre and insufficient the supply thus furnished for the teeming myriads of India's ignorant, deluded and debased population!

The Committee of the British and Foreign Bible Society have long been desirous to do more for India. Much correspondence has at different times taken place with their active Auxiliaries and other friends of the Bible in that country, with a view to the extension of the work. Large grants of Scriptures, Printing and Binding Materials, as well as money, have been freely voted by the Committee, and various measures recommended for the wider dissemination of Divine truth, such as exploratory tours for the express object of Bible distribution, and an enlarged general system of Colportage by Native Christian Agency.

In the inscrutable providence of Almighty God, a new era now appears opening upon India. The fearful and criminal catastrophe which has spread such terror and cruel suffering through some of its fairest provinces, and which has filled the whole empire with consternation, has evidently impressed on the British public of all

classes and religious denominations the conviction that more must be done, much more than has hitherto even been attempted, towards diffusing the benign and sanctifying influences of Christianity over our Indian possessions and dependencies; that the Bible, which has done so much for Britain, is one of the great means of blessing needed for India; and that whatever new and vigorous agencies may be called into operation, the Bible must occupy the prominent and foremost place.

This necessarily casts an increased responsibility on the Bible Society. *That* responsibility the Committee desire fully and solemnly to recognise. They feel assured that their constituents, and the Christian public generally, would deem them guilty of a grave dereliction of duty, if they were not prompt to provide for and to meet every claim as it may arise. In the discharge, however, of these obligations, the Committee may have to draw largely on the liberality as well as the sympathy of their supporters. They are aware that measures are already in preparation by the leading Missionary Societies for increasing the number of their Agents, and that comprehensive plans of Christian Education are likely to be attempted; and while they rejoice in the fact of such efforts being contemplated they also feel that their effectiveness will materially depend upon the ready aid and vigorous co-operation of the Bible Society. The Committee, moreover, cannot forbear the expression of their fervent hope that the restrictions which have closed the Government Schools against the free use of the Scriptures may be speedily removed, and thus a wide scope be afforded for the introduction of the Bible amongst the youth of India. And, above all, if He, who has the hearts of all men in his hands, should in great mercy dispose the native mind at large to give a welcome to Christian Instruction, there will be an opening for the Scriptures both in the Asiatic and European languages to an unprecedented extent, of which it is of the utmost importance that this Society should be fully prepared to take every advantage. It may not be inopportune, also to state that heavy losses have been sustained by the destruction of books, paper, printing and binding materials, &c. This has been the case at Agra, as will be seen by the subjoined letter;* also at Loodianah, Allahabad, and other places where depôts of Scriptures have been established.

It is in view of the immediate indispensable outlay to cover actual losses, and of prospective demands likely to arise, that the Committee, after careful deliberation, recommend the raising of a *Special Bible Fund for India.* In advising this step at the present juncture they are governed no less by the suggestions and wishes of many earnest and influential friends throughout the country, than by the promptings of their own judgment and feelings. They now commend their appeal to all who desire the spread of Bible truth in every portion of the British dominions, adding the prayer, that He, whose blessing can give success to this and every other design of His servants, may by His Spirit cause His word to have free course

* This letter we omit, to save space.—EDS. *C. C. O.*

and be glorified, till India in all her tribes and languages shall acknowledge the one Lord and Redeemer of men.

Signed, on behalf of the Committee—

SHAFTESBURY, *President.*
JOHN MEE, } *Secretaries.*
S. B. BERGNE. }

10, *Earl Street, Blackfriars, London, Nov.* 30, 1857.

A beautiful supplement to this appeal made to the Christian public of Great Britain, will be found in the following letter, addressed to the Committee of the Calcutta Auxiliary Bible Society, and indirectly to the Christian public of India.

"

British and Foreign Bible Society, London, 10, *Earl Street, Blackfriars,*

November 30, 1857.

DEAR FRIENDS,

At a time when the calamities of India have attracted the attention of the civilized world, when the perils to which you have been exposed have created a most anxious concern for your welfare among your fellow Christians at home, and when, more especially, the great work of circulating the Scriptures, in which you have long been deeply interested, has been impeded by the conflict of tumultuous passions, the Committee of the British and Foreign Bible Society feel constrained to convey to you the expression of their earnest Christian sympathy; and while they record their confidence that He who is emphatically the "God of all comfort" will minister heavenly consolation as regards the past, they would seek to alleviate, as far as may be, your anxieties as to the future "work of faith," imposed upon you as the dispensers of the Scriptures to the Heathen among whom you dwell.

We desire ever to realize and enter into the labours of the Auxiliary Committees, whose members, now located in almost every part of the world, are seeking to accomplish the glorious and blessed Mission entrusted to the Society; so that, identified not only as Christians, but as Christians engaged in one great common work, we cannot but deeply sympathize with you amid the anxieties, distresses and perplexities in which you are placed.

Conscious that the lamentable and disastrous events which have recently occurred, must, in many respects, have materially increased the difficulties of your position, and in some cases have inflicted serious loss both of Scriptures and materials, we would, in full reliance upon the affectionate sympathy with you in your calamities, which we are persuaded will be manifested by the different members of the Christian Church, to whom on your behalf, we now appeal, hasten to express our readiness to assist in restoring with as much expedition as may be practicable, the efficiency of your Auxiliary, while we will cordially aid any measures which recent events may suggest to you for a wise and more extended circulation of the Scriptures, although such measures may involve Agencies not hitherto employed.

Contemplating only at a distance the tragic scenes which have recently been exhibited in the North West Provinces of India, we are deeply impressed with the imperative necessity of seeking to implant, in dependence upon the Divine Blessing, the incorruptible seed of the Word of God in the native mind and heart, in order that the "Peace on Earth, good will to men," which the Gospel of Peace proclaims and enjoins, may be established in that hitherto Heathen and Mahommedan Land. We know that many causes, over which you have had little or no control, have so powerfully combined that the word of the Lord could not have "free course and be glorified," but without enumerating those impeding causes, we would express our solemn conviction, as the responsible Committee of a Society long privileged to behold the beneficial results of conveying Divine Revelation to man in many regions of the Earth, and under many varying circumstances of superstition and ignorance, that the light of Scripture Truth must be permitted to enter the dark chamber of the Heathen and Mahommedan heart, if there is to be in future any security against the repetition of the atrocities still so vividly impressed upon our memories.

We therefore, in the name and for the sake of the millions of India who are the slaves of debasing and cruel superstitions, would urge upon you, upon ourselves, yea upon every friend of the Bible, the duty of earnestly seeking, at the present crisis, by every peaceable Christian means, a more unrestrained and free circulation of the Scriptures than has hitherto been practicable.

It is to us a subject of devout gratitude to our God that the Missionary zeal of the different sections of Christ's Church is strongly manifested at the present juncture, and we rejoice to inform you that there is encouraging promise of extended operations in the Mission field of India. Such a result may, we trust, be regarded as indicative of the gracious favour of Almighty God, whose prerogative it is to educe good from evil; and we cannot but entertain the hope that the simultaneous aggressive movement of the Missionary bands will afford extended and new fields of operation to our Indian Auxiliaries.

We would therefore, while expressing our Christian sympathy, lead your minds from the melancholy past and present to that more hopeful future which seems already discernible by the eye of faith; and we earnestly pray that the afflictions, which have befallen you, may be found conducive to the "furtherance of the Gospel," so that in time to come British Christians may rejoice to say, as regards their Indian fellow-subjects, without distinction of sex or age, "The word of God is not bound."

On behalf of the Committee,

SHAFTESBURY,
President.

JOHN MEE,
S. B. BERGNE,
Secretaries.

CIRCULATION.

Your Committee have not found it practicable, during the past year, to adopt any new measures for increasing the dissemination of the Scriptures. They are thankful, however, for what has been accomplished; and they trust that all friends of the Bible who read the following records will earnestly pray the Lord to give testimony to His Word—that the many copies which have been sent abroad may not return void.

Besides supplying Ministers of the Gospel everywhere with such Scriptures as they required; and responding to all calls which came from Schools under whatever management; they have (by means of the Colportage money entrusted to them by the Parent Society, and the Itinerancy Fund raised by local subscriptions) enabled several Missionaries to make journeys of which Bible distribution was one great object; and they have employed a few Colporteurs in the exclusive service of the Society.

Your Committee regret to report that the two native Christians, who were acting for this Society in Kishnaghur, have been constrained, from 31st March last, to abandon their employment. They appear to have done all in their power, going hither and thither at all seasons, recommending the Gospel. There is no reason to conclude that they spent their strength for nought; but, as they had entirely failed to effect the smallest sales, the object of their appointment as Agents of the Bible Society was not answered; and on the request of their own Missionary, your Committee consented to their resignation. The fact, that they were in a district where books had always before been given gratuitously, had, no doubt, much to do with their want of success.

The Colporteurs in the Burdwan district, where also free distribution was in former years considerable, have continued to pursue their humble course. The Rev. B. Geidt has kindly directed their operations, and regularly transmitted to your Committee their vernacular reports. The amount of sales has not been large, but we may well be thankful that any persons pay for those sacred writings which lay the axe to the root of their cherished systems. On an average, about two rupees monthly have been realized, representing a sale of 20 to 30 books in the month, chiefly copies of Genesis, Proverbs and single Gospels.

"Who hath despised the day of small things?"

Every cold season Mr. Geidt himself goes into the district, taking with him two native catechists, to whom your Committee make an allowance of Rs. 5 each per month, paying also six annas a day for hire of a cart. They succeed, in most places, in disposing of a considerable number of Scripture portions at extremely low prices, giving none gratuitously.

On this question of selling, or giving away, your Committee have nothing to add to the remarks offered in their Report for 1855 and 1856. In every case they give books to Missionaries unconditionally, leaving each to follow his own judgment in the matter, according to circumstances.

Mr. Vernieux has continued to be a diligent and faithful servant to the Society. On 15th November, 1856, he started for the Mofussil, and returned on 19th February following. He travelled by water through the districts of Maldah, Purneah, Dinajpore, and Rajshye, every where speaking to the people in their own tongue of the salvation which the Bible proclaims, and urging it on their acceptance. In the course of those three months he sold 1108 volumes, realizing Rs. 145-13. Besides, he gave 534 without payment "to people travelling in the interior, to pilgrims, to a few boatmen, among poor villagers, at fairs, and to the prisoners of the Hooghly jail."

During the remaining months of the year Mr. Vernieux's work was carried on in town.

The books disposed of by him in Calcutta are as under, and the prices realized, at the reduced rates, generally at about ½ cost price, are appended.

From 23rd Feb. to 31st March, ...	227 copies,.....	Rs.	36	1 0
In the month of April,.....	170 ditto, ...		21	14 0
„ May, ...	127 ditto, ...		28	5 0
„ June,.....	84 ditto, ...		28	9 0
„ July, ...	87 ditto, ...		11	2 6
„ August,.....	75 ditto, ...		10	0 6
„ September, ...	82 ditto, ...		11	9 0
„ October, ...	90 ditto, ...		11	0 0
During 8¼ months, copies,.....	942	Co.'s Rs.	158	3 0

Funds.

The state of the Funds cannot be considered encouraging. For the general purposes of the Society, only Rs, 3,921 have been contributed; but to the Itinerancy Fund a further sum, comparatively large, of Rs. 1,414—making a total of Co.'s Rs. 5,335, or about 1000 Rs. less than in the previous year. This too, with some unusual donations, which your Committee desire to acknowledge gratefully, from Akyab, Dacca and Patna! Undoubtedly, however, the times have been unfavourable, while losses abounded, and unwonted claims on charity, and the hearts of many failed them for fear and for looking after the commotions of the earth.

The proceeds from sales have been more satisfactory; viz.:

	Rs.	As.	P.
At the Depository, ...	1,904	8	3
At Monghyr, ...	95	14	0
To the Calcutta Bible Association, ...	880	14	0
By Mr. Vernieux, ...	293	6	0
Total by sales, Rs.	3,174	10	3

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XIX. No. 221.—OLD SERIES, VOL. XXVI. No. 312.

JUNE, 1858.

I.—*Christian Education for India in the Mother Tongue. A Statement on the Formation of a Christian Vernacular Education Society.*

A few months ago we noticed the formation in London, of a "Christian Vernacular Education Society for India." We have since received from the Provisional Committee a copy of the following "Statement," prepared in accordance with a resolution passed at a preliminary meeting held, on the 18th Dec. 1857, at the Caledonian Hotel, Adelphi, Hon'ble A. KINNAIRD, M. P. in the chair. We republish it entire, with the exception of a note referring to the South India Christian School Book Society; because we feel that it is a document which deserves to be placed on record.—EDS. *C. C. O.*

After the proofs of the character of the Hindus brought to view by recent events, it is not to be supposed that any Christian can contentedly resign himself to see the next generation of that numerous people trained up in their old ways. Such a prospect would be not only painful, but dreadful, even to some who could unmoved see the present generation pass away as they are. Yet no provision is made against it. Had we restored all the means of giving young Hindus a Christian training which existed before the outbreak, nine hundred and ninety-seven out of every thousand must still grow up under the unmitigated influence of idolatry. Millions of grandfathers, and grandmothers, almost entering upon a future life, are daily teaching their grandchildren only entering upon this, to offer their first act of worship to serpents and bulls, kites and monkeys, images of frightful deformity, and ideal beings who impersonate the most depraved imaginations of man. The future men, the future mothers of India, are growing up by tens of millions; and if left to the training prepared for them by their own religion, the next generation

of British subjects will count far more worshippers of the hideous Siva, than of the holy and redeeming God: for all other classes of her Majesty's subjects are outnumbered by the Hindus.

Philanthropy is of three kinds:—physical, which pities a suffering body; intellectual, which pities a vacant mind; spiritual, which pities a misled and erring soul. To the first we make no appeal, though it is deeply interested in our object; the second is always included in the last: for he who loves the soul, is most desirous to train and furnish the mind. Before this Christian philanthropy, wherever it exists, in our nation or others, we would place the spectacle of a population nearly as numerous as that of the whole continent of Europe, the children of which, intelligent and teachable as those of any race on earth, are certain, with exceptions distressingly rare, to be brought up in dark superstitions, prolific of miseries and gross immorality. Is this to be? By a strange providence, the whole of this multitudinous people are now under the Government of England, and have a claim upon us for all the advantages we can confer; though themselves boasting a literature far more ancient than the name of Britain, they are not only willing, but generally anxious, to place their children under instruction conducted by Europeans. Even the Bráhmans, though the oldest and most exclusive priesthood in existence, claiming a Divine right, conferred in the very act of creation, to be the sole readers of the Veda and teachers of mankind, so far abate their pretensions as freely to send their sons to our schools. To those who have not habituated themselves to consider the vastness of India, it would probably appear a wild assertion, that were half a million zealous teachers placed in that country at once, it would not be more than was necessary to offer an opportunity of Christian education to all its rising youth. Yet this statement would be correct. Even the public returns, confessedly imperfect, give the population of India as one hundred and eighty millions; and if one in six be taken as the proportion within the school-going age, this is thirty millions, or sixty pupils each for half a million of teachers. Every one of these is at this day receiving his or her training for the present life, and that which is to follow; and alas, what a training!

Looking at the wonderful opening which the Lord has placed before His church, and at the fearful fact that unless some great and hitherto unattempted movement be made, the overwhelming majority of the Hindus must thereafter be formed to the same courses as in the past; some, who have long desired and prayed for the regeneration of India, have heard, in the shocks of the late crisis, a call to Christians to unite in some effort to bless that country generally with Christian light. Direct evangelistic labour can best be carried out by the various Missionary Societies, pursuing their own plans, and reinforcing their establishments. It therefore appeared, that the educational enterprise offered the most suitable field for a combined undertaking; and that a Society formed by Christians of different churches, joining hand in hand, in the humble resolve, by the help of their blessed Head and Master, to forget all things, but the call

to train the future millions of India in the knowledge of His glorious Gospel, would form the best and most lasting memorial of the sore chastisements and wondrous deliverances by which Providence has appealed to our nation in recent events.

On the distinct understanding, then, that it is a *memorial Work*, undertaken at the solemn moment when the unfaithfulness of England was so painfully brought to remembrance, and the horrors of a heathen and caste education so strikingly displayed; those into whose hearts the design has been put, would now affectionately call upon their fellow-Christians throughout the land to join in founding a Society, which shall, by God's blessing, benefit millions yet unborn. They would say, Let it be done while yet the blood of our murdered kinsfolk and of martyred native Christians is scarcely dry; and thus let us repay the heathen by a greater effort for the good of their children, and their children's children, than the people of one land ever made for those of another. In issuing this appeal, the Provisional Committee would say a few words as to

I. Their Principles and their Plans.

II. The present State of Education in India.

III. The Insufficiency of all but Christian Education.

I. *In Principle they simply desire to be Christian.* They seek to train Hindu children as a Christian duty; they believe that the highest benefit they can confer on them, is the knowledge of Christian truth; they aim at leading them to understand and seek the great Christian salvation; and they pray for one thing, that God may make the Society's labours instrumental in bringing them as individuals to lead a Christian life, as communities to form a Christian nation. Less than this they do not aim at, and will not profess. They seek no co-operation among their fellow-countrymen, no access to the Hindus, of which this avowal would deprive them. They will rejoice in the spread of all knowledge, will use their own influence to diffuse sound general education; but their "heart's desire and prayer to God" is, that they may be honoured as fellow labourers with Missionaries and others, in extending the kingdom of Christ over the people of India.

While they seek not the co-operation of any who cannot enter into this their chief design, they invite, aye, earnestly solicit and entreat, that of all who can. They hope to be joined by Christians of all denominations, who for this end can work together, and pray together. Believing that all their work ought to be carried on in a spirit of prayer, they cannot meet without united supplication. They trust to see persons of great varieties of opinion, and of many branches of the Christian church, brought together for this good work; and in common invocation of the Blessed Trinity, common faith in the one atoning Redeemer and one Holy Spirit, and common labour to spread the glorious Gospel, learning to love one another, and advance Christian union at home. They would also carry out this catholic principle in selecting their agents, and in relating themselves to fellow-labourers. Choosing none of whose true piety, of whose steadfastness in the essentials of Christian truth, they were not

persuaded, they would impose no restraints, but would rather leave each man unfettered to teach all he believed and valued, being satisfied that he would teach substantial Christianity, than endeavour to conform all to some general standard to which none would object.

As to their *Plans:* they propose to undertake those departments of educational labour which appear to be most open to a new and united body, and most directly conducive to large and pervasive results. Direct instruction in the English language, and also in the vernaculars, forms part of the work of nearly all Missionary Societies, and will continue to do so. With this, therefore, it is not proposed to interfere: they would not supersede one Mission school; although, if blessed in their own sphere, they would hope that hereafter they may not only lighten the care of Missionaries as to education, but on many fields, by schools, prepare the way for them; and in all things they look to them as their fellow-helpers. But their present design is not the establishment of schools simply for direct instruction.

Institutions for training masters to teach in their mother tongue, and the preparation of Christian books in the various languages of India, are the two great objects they propose. The profession of schoolmaster is honourable in every village; and wherever one appeared who had the advantages of a training by Europeans, with such books and apparatus as our educational systems can furnish, he would soon establish his claims in preference to untrained competitors. It might be difficult to induce those who had been educated through the medium of English thus to devote themselves to village teaching; but men raised above their neighbours by learning, which they could freely diffuse among them, and which did not offer the bait of public employment or European society, would naturally find both livelihood and respect by teaching. The Missionary and Government schools, the prompting of self-interest, and the energy of their masters, will combine to advance the knowledge of English among the Hindus. It may reasonably be expected to become to them what Greek, Latin, and French united are in Europe,—the language of theological and classic treasures, and of travel and polite life. Its advancement is desirable on many grounds; and good vernacular education will both stimulate a taste for the literature it contains, and train the mind so as to facilitate its acquisition. Experience has proved this in both Irish and Welsh schools. The knowledge of English opens the stores of Christian literature to the native mind; but it is only the use of the vernaculars that will give Christian thought the plastic power of the mother tongues. And mother tongues are the moulding instrument for all communities. No people has ever been Christianized through a foreign language. The miracle of Pentecost indicated for ever the duty of the Christian church to tell her blessed message to "every man in his own tongue wherein he was born." In Wales the Reformation adopted the mother tongue, in Ireland it trusted to the English; and what a lesson does the difference of result teach! In all the Normal Institutions which the projected Society may be enabled to establish, it will be left to the Local Committee to decide whether

the students shall be taught English or not; but the object in view is to supplant the ignorant heathen teacher, in the ordinary schools of India, by one who has had a Christian training; and the corrupting school-books by such as will both give sound knowledge and Christian standards of thought and morals. Those who propose such an undertaking feel its boldness and magnitude. The bare thought of attempting to change the schoolmasters and school-books of a continent is one that the largest minds might long revolve, ever seeing new aspects of solemnity, new consequences and hopes.

India has thirteen cultivated languages, and many minor dialects. All of the former must be employed; some of the latter are too important to be overlooked. The work of preparing books for school purposes, and also for a popular literature, in thirteen languages, may seem interminable, as indeed at first do all undertakings for such a multitude of human beings as peoples India. Yet great facility exists for translating from one language into another; natives who could not prepare a work, being quite capable of rendering one from some other Indian tongue into their own. "A good book produced in any one language might, with funds at command, be made the common property of all India, in a comparatively short period.

The least that could be ultimately contemplated by such a Society as is now proposed, would be one Normal School, say for one hundred teachers, in each of the thirteen great languages. How inadequate this would be, will appear from the fact that some languages of India are spoken by as many as the French or English in Europe; several by more than the Spanish. Yet, each efficient Normal School will require great outlay for buildings, for a staff of able and well-trained European masters sufficient to provide against failure by illness, for apparatus and incidental expenses. Even thirteen such cannot be raised without an income which, on the present scale of our ideas, would be considered great. When to this is added the work of preparing, printing, and translating books, another large claim for outlay will arise; an outlay which might, with unspeakable advantage to India, be pushed to an immense extent.

As a commencement it would be desirable to establish one Normal School in each Presidency; and this object the Provisional Committee would set before the mind of those who are disposed to assist them, as one to be immediately aimed at. With regard to the preparation of books, the existence of the South India School Book Society offers great assistance. Support rendered to it would at once accomplish the object to a certain extent.

II. At present, education is found in India under three forms:—

NATIVE EDUCATION.

GOVERNMENT EDUCATION.

CHRISTIAN EDUCATION.

Native Education, such as it is, is withheld from one half of the population,—all the females. By immemorial usage, the knowledge of letters is denied to every woman, except the unhappy girls who are devoted to the temples and prostitution. This single custom enlists the finest feelings of the women against their own enlightenment,

dooms every man in the country to be the son of a miserably ignorant mother, and thus insures a narrow-minded and superstitious posterity. To the women, we must add the whole body of the Outcastes, those who are considered as destitute of Caste, including the wild hill tribes, as well as those found mixed with the ordinary population. These, in all, are probably little less numerous than the people of the British Isles;* and though a few may manage to obtain some instruction from native sources, the rule that the millions of the Outcastes are utterly untaught is scarcely broken. We may further add the Ryots, the cotter population, who, though possessed of Caste, seldom learn even to read, though here and there one may be found who can do so. The educated natives chiefly belong to the three highest classes,—the Priests, Soldiers, and Traders, with some artisans. But a large proportion of the soldiers and traders are without even the elements of education.

From these facts it is obvious that, to a large majority of the Hindu people, in offering them the benefits of education, we appear only in the light of benefactors; for those of their own countrymen who held the key of knowledge have, in all past generations, concealed it from them. And even those who can obtain Native Education soon feel that its quality, methods, and apparatus, are very inferior to those of the instruction given by Englishmen.

Every native town, and most villages of much importance, have their schools; and at certain points exist superior institutions, conducted by teachers of repute, which may be considered as a kind of colleges. These "indigenous schools," as they are called by the authorities of the North-West Provinces, form the natural basis for any movement attempting a *national* education of the Hindus. Class education may be given in central stations, and in foreign tongues; but any effect upon the whole social organization of India must be produced by pervasive and popular instruction, including market towns and rural villages.

As to the Quality of Native Education, it generally consists in reading, writing, and some knowledge of arithmetic; but not one educated Hindu in a thousand can read, like a European, as fluently as he would speak. On the contrary, they proceed in a slow recitative, dwelling on the syllables, hesitating, turning back, and repeating. All their learning upon physical subjects (beyond mathematics, which extremely few know) is but a progress into denser and yet denser ignorance. In saying this we assume that false ideas of an object constitute greater ignorance than no idea at all; as, for instance, that a man who had no conception where London was situated, or what was its size, would be less hopelessly ignorant than one who believed, on what he considered unquestionable authority, that it was a fishing village in Malta. So a poor Ryot, who never formed a conception of the size or shape of the earth, is less hopelessly ignorant than a learned Bráhman, who believes, on the authority† of his sacred

* The settled Outcastes, if taken at one in ten of the people, make nearly twenty millions; and the hill and jungle tribes are computed at eight or ten millions.

† *Skanda Purana*, quoted by Dr. Wilson, in his, "Exposure of Hinduism."

books, that it is many millions of miles in extent, formed of seven circular continents, like the stripes on a target, each with an ocean to match, which are respectively composed of salt water, toddy, sugar-cane juice, clarified butter, curds, milk, and fresh water.

The progress of native learning in morals is analogous to that in physical science; a progress into deeper and deeper darkness. Principles of morality which, when announced in Christendom, carry a holy meaning, are often found in Hindu writings, and supposed by Europeans to have the same force as with ourselves. But the tales and fables by which they are illustrated in native literature, frequently go completely to pervert their intention, and turn them into sanctions of vice. The histories of every god, the pleasures and incidents of heavenly life, many of the actions which are brought before the Hindu student with the claims of superhuman sanctity, embody the vilest passions of the human heart, and exaggerate their indulgence. The effect of all this upon the highest order of native mind may, to some extent, be judged from the following passage in a controversial work against Christianity, by Mora-Bhatta Dandekara, of Bombay, printed by Dr. Wilson, with his own able "Exposure of Hinduism:"—

"Our opponents are accustomed to ask,—When did Krishna perform any good deeds? In his behaviour, say they, there is nothing but sin; not a particle of righteousness is to be found. We answer that this is not the case with him alone. Of all the numerous gods which have sprung from the one God, and yet are no more than one God, (in the same manner as, though there are severally Father, Son, and Holy Spirit, there is but one God,) of all these the procedure resembles a good deal that of Krishna. Krishna's committing theft with the cowherds, and playing the adulterer with their wives,—Shiva's spreading death and destruction by his curses, and behaving indecently with Párwatí,—Bramhá's looking on his own daughter with the eye of a paramour, and making a most filthy disclosure of his lust, —Ráma's crying out, 'Sítá, Sítá,' and embracing the trees in a fit of frenzy,—Paráshara's cohabiting with a fisherman's daughter;—such abominable transactions as these, too bad to be even mentioned,—Are these, you will say, what you adduce and place on a level with the good acts of Christ? What merit will accrue to you from listening to the tale that narrates them? and as for purity of heart, not the least of it can be obtained by means of them. As by listening to love-songs lust is inflamed, and by hearing of the feats of Sindia and Holkar the spirit is stirred, so by hearing of the deeds of the gods, formerly referred to, men will only be prompted to wickedness. Regarding this objection we maintain, agreeably to the word of God, that all these deeds are, to many, virtuous actions in the gods that performed them. We maintain further, that by hearing and speaking of them the ignorance of the imprisoned spirit, and its consequent subjection to passion, are removed, and that thus they have as much power as image-worship itself, to create in the soul pure and virtuous dispositions. These deeds, when narrowly considered, are even far better than those virtuous actions of Christ's that you mention. To you alone who view them with an evil eye, they appear vicious actions."

If Native Education, as to its quality, be poor in a mental, and deleterious in a moral, point of view, it is also very cumbrous in its methods. In some of the languages of India, a boy is considered as doing pretty well who learns his alphabet in three months. In teaching Sanscrit, it is not unusual to make the pupil commit the whole Lexicon to memory; and in other cases great quantities of poetry, the meaning of which he never knows. And these cumbrous methods are aggravated by a miserable apparatus. In the ordinary native school, the boys are seated on a sanded floor, which is the whole school apparatus for the junior classes. They learn by forming letters in the sand with the finger. From this the only advance is to the iron style for a pen, and the cadjan leaf for paper, or to miserably coarse paper and a reed pen. No printed books, or slates, or maps, or tables in clear type; so that, when the European Teacher appears with his well-adapted apparatus, he is at once felt to have as great an advantage over the native Master, as, in travelling, the railway has over the palankeen. Of course, in some of the large towns, the natives begin to use our apparatus; but every invention borrowed from us is a confession that our claim to be their instructors is well founded. And even in the villages, so far from the Master showing the immovable attachment to custom which might be looked for, Missionaries first, and more lately the Government of the North-West Provinces, have found it very easy to introduce in the common village school any improvement, in books and modes of teaching, which the Masters were capable of adopting. In 1838 Mr. Hodson, stationed at Goobbee, in a remote part of the Mysore, took the village Schoolmasters in several places under his direction, giving them three or four rupees a month, and obtaining in return the regular use of the Christian Scriptures and Catechisms, and such other school books as then existed in the Canarese language, with a right of visiting and inspecting the school at any time; and even of using it as a preaching-place and bringing all the boys of the advanced classes monthly to the Mission-house, for a joint examination. Subsequently, as we shall hereafter notice, the able and lamented Mr. Thomason, as Lieutenant-Governor of Agra, adopted substantially the same system, with the exception of the Christian element.

Many such circumstances encourage the belief that, if Christians will, they may supplant all others in training the future generations of India; a conviction which is strengthened by the condition of native literature. Although for many ages poetic works and scientific treatises have existed, they are all written in archaic dialects, and scarcely any of the numerous languages of India have a prose literature in a style "understanded of the people." In many of those tongues, it has been the appointment of Providence that the translation of the Bible shall be, as in our own mother tongue, the first great work in popular and yet standard prose. The possession of three powers—the printing-press, a familiar style, and sound Western knowledge—places us in a position of advantage, from which we may, if only faithful to our privileges, take into Christian hands the formation of the future schools and household books of all India.

GOVERNMENT EDUCATION.

When the British Government in India first moved in respect to education, it was not with a view to teach the English language, European science, or the Christian religion; but to provide judicial officers, well trained in Hindu and Muhammedan law. The natural effect of its first efforts was to revive the study of the sacred languages of these two religions, and to give fresh vigour to their social code, derived from European sanction and energy. In the year 1823, a Committee of Public Instruction was appointed. Attention continued to be directed to the study of Sanscrit and Arabic, till, "as it was found that, after hiring students to attend the Arabic college, and having translations made for their use at an expense of thirty-two shillings a page, neither students nor Teachers could understand them, it was proposed to employ the translator as the interpreter of his own writings, at a further expense of three hundred rupees a month."*

In these schools, as in the former ones, a system was established which, we believe, never had been adopted by any Government in the course of history; namely, that the rulers of the country placed their own religion at a public disadvantage, by formally excluding its sacred books, while its first object in the original schools had been to promote the study of those of Muhammedans and Hindus, thereby exalting the one and discrediting the other. At the same time the institution of Caste was recognised; Sanscrit colleges being devoted to Bráhmans, Arabic ones chiefly to Muhammedans, and even the Anglo-Indian one, called the Hindu College, being denied to all who were not of good Caste.

No change took place in this system till 1835, when it was resolved, under the Government of Lord William Bentinck, to introduce the English language, and circulate English books, instead of Sanscrit and Arabic. In the schools founded on this system, the claims of Caste were disregarded, and boys of all Castes united in the same classes. Another regulation was considered as a great advance, namely, that the Bible, though shut out from the school course, should be allowed a place on the shelf of the library, in common with Hindu and Muhammedan works.†

This dread of manifesting respect for their own religion had not been uniformly shown by the East India Company; for, as we learn from a pamphlet published in 1813, by Mr. C. S. John, of the Danish Mission at Tranquebar, the Court of Directors, in the days of Swartz, committed itself to the support of free schools under Christian management; ordering "the Honourable Government of Madras to encourage these schools, by granting £100 annually to each which might be established." An order which was to some extent acted upon; for he adds, "Only a small number were established, for which

* Sir C. E. Trevelyan, in his work on the Education of the people of India, p. 11

† Sir Charles Trevelyan's work, quoted above, gives an interesting account of these changes, in effecting which he took a distinguished part.

500 pagodas *per annum* were granted by the Honourable Government, which afterwards was increased to 1,000."

In 1849, the policy of excluding Christianity from Government schools received a singular illustration, in a fact stated by the Rev. P. L. Sandberg, formerly Principal of the Church Missionary College at Benares, in a letter to one of the public journals, under date of November 5th, 1857:—

"In the year 1849 I was in Calcutta; it so happened that about that time a native gentleman of high caste, having embraced Christianity by baptism, was dismissed by the authorities from a post of responsibility in the Hindu Government College."

The Government of Ceylon introduced the Bible into its schools; and the Marquis of Tweeddale, while Governor of Madras, wished to do the same; but the Court of Directors refused its sanction. In 1854, by order of the Home Government, a principle suggested by the Hon. J. F. Thomas, Member of Council at Madras, in his minute of June 26th, 1851, and afterwards recommended by distinguished witnesses before Parliament in 1853, was adopted. Grants-in-aid were to be given to any schools which should furnish the required amount of secular instruction, of which the Government would certify itself by regular inspection, leaving the conductors of the schools free to teach whatever religion they might desire to promote, without any interference on the part of the Government Inspector, or even cognizance being taken of it. Such schools, however, as were wholly supported by the Government were to be, as before, strictly non-Christian; the Bible not only being shut out from the course of instruction, but voluntary inquiries on the part of the pupils, as to its sacred contents, being forbidden in school hours. Even the permission of such inquiries out of schools is described as if it were, in some sort, a concession.*

Less than a year before the outbreak of the mutinies, a noble Lord, representing the Queen of England, and at the head of his Council, in a formal Government document seemed to place the name of our adorable Redeemer on the same footing as those of Siva and Muhammed: and even that was done with a view of honouring it; for his Lordship was remonstrating against the total exclusion of that sacred name from passages in ordinary school-books; a practice to which some Government teachers had resorted, under apprehension of displeasure, should they be accused of admitting anything that savoured of the religion we, as a nation, profess.†

Later still, in the present year, the authorities at Calcutta arranged with Missionaries of the Church Missionary Society to give them grants-in-aid for schools to be established among the Sonthals, a wild tribe having no more caste than our gypsies, and less regarded by the ordinary Hindus than these latter by our nation. By a violent outbreak these poor savages had caused much trouble even to the powerful Government of Lord Dalhousie; and yet the Missionaries had secured their confidence, and a prospect existed of giving them the blessings of Christian education. Yet no sooner did our

* Appendix, *note* 1. † Appendix, *note* 2.

Home Government learn what had been done in India, than it disallowed the arrangement, and ordered schools to be substituted from which the Bible and Christian books should be excluded. It is said that the local officer, on his own responsibility, refused to carry out this order; but, be that as it may, the Government issued it, as the latest, and let us humbly hope as the last, manifestation of a principle which has nearly all along dictated its course in respect to education.

EXTENT OF GOVERNMENT EDUCATION.

Government education, however faulty in principle, was projected on so grand a scale in 1854, that with vigorous expansion it would, in the course of years, cover the whole surface of India, vast as that is. Taking the deep and broad foundation of the indigenous village school, and adopting the masters with all their defects, the plan aimed at raising these by public inspection, by new and good school-books, and other apparatus, by some slight pecuniary encouragement, and by giving their ablest pupils the prize of admission to district schools of a higher order. These again were to be related to superior institutions, and these to colleges affiliated to universities, so that the education of a few in the highest branches of science, instead of being the substitute for national education, as long had been the case, should be only its complement;—not raising up a select order of recondite scholars to puzzle and overawe an ignorant mass, as on the native system, but offering to a generally instructed people competent leaders in higher branches of knowledge, which only a few in any country can master.

This great scheme as yet exists chiefly in intention. The only part of India where any systematic effort at *general* education has been made is in the North-West Provinces, and even there only in eight districts. In all other parts of the country, a school, either Government or Missionary, is as rare as a lighthouse on our coast. Well-informed Europeans may often be heard speaking as if much had been done in certain countries of India, because three or four schools exist among three or four millions of people. In many countries, none have ever been established.

The total number of scholars in the North-Western Provinces, which have justly attracted so much attention, is in the District (Tahseelee) Schools, only 4,688; and 49,000 in indigenous village schools under Government supervision. This system has been in operation only since 1851.* The following fact illustrates the facility with which the natives yield even on the points about which they are most susceptible, when treated with firmness without violence. Caste is a far more tender point than teaching the Bible, yet they forego its claims when the school authorities will not bow to them:—

"The fact of a Chumar heading the second Persian class with 280 marks out of 300, the second boy being a Rajpoot, the four next Bráhmans, the seventh a Kaet, and the eighth a Musalmán, is deserving of note. The admission of the Chumar into the school had been

* Papers on the State and Progress of Education in the North-Western Provinces for 1854—5; and General report for 1854—5.

violently opposed. Some Brâhmans left in consequence, but the Committee remained firm, while the judicious treatment of the delicate question quieted the objecting parties. A similar case occurred a few months ago at the Budaon School, when the quiet determination of the authorities gained the day."*

One Normal School has been established at Agra for one hundred Vernacular Teachers. The facility with which we may supplant the old school-books of the country, as well as its popular literature, is strikingly illustrated in the fact that "the number of books annually disposed of will, ere long, be not less than 200,000;"† and in the year ending April, 1855, no less than 41,179 books were sold, while 12,879 were given away in rewards. The North-Western Provinces contain thirty-five millions of souls; with no less than 231 towns of more than five thousand inhabitants each; and some of as many as 170,000. Of these, the operations of "neither the Government nor Missionaries have yet reached" one-half; for 180 of those populous towns are without any school but what is purely native. Yet this is in the one division of India where alone an attempt at comprehensive education has yet been made.

A remarkable spontaneous movement in favour of female education has been reported as taking place in Agra. Pundit Gopal Singh, a native Visitor of Indigenous Schools, commenced to persuade his neighbours to have their daughters instructed, and met with success which would have been thought incredible. "The establishment of a little school," says the Pundit, "in which my own daughters and those of my immediate friends and relations attended at first, like a charm dispelled in a great measure the prejudices of my neighbours, and induced many to send their girls also. This example, and my persuasion and reasoning, have at last succeeded in inducing many respectable inhabitants of other villages to yield." So rapidly did the movement extend, that while in September fifty schools were reported, attended by twelve hundred girls, in the first week of November two hundred schools had been established, with an attendance of three thousand and eight hundred. The pupils are nearly all Hindus belonging to the most respectable families. About one-tenth of the pupils are above twenty-one years of age, the rest varying from six to twenty. How far this wonderful and hopeful movement has been impeded by the recent disturbances, we almost fear to imagine; but it is a strong proof that our ideas of the immoveable tenacity of Hindu customs are exaggerated.‡

CHRISTIAN EDUCATION.

Christian Education, though less extensive than that of Government, when the indigenous schools are counted, is nearly double what it would be without these; and, considering all its difficulties, devout

* Papers, *ut supra*, p. 8, par. 4. † *Ibid.*, p. 10.

‡ We give this statement from the "Friend of India" for November 20th, 1856, which cites Lieutenant Fuller, Inspector of Schools, as authority. The Reports on Education in the North-West Provinces, at the India House, do not come down later than 1855.

thankfulness becomes us that it has gained the extent and the results now witnessed. It has to contend not only with the constitutional apathy of the natives, and their natural prejudices, but with gratuitous jealousy, originated by the Government manifestoes about danger to their rights of conscience, and frequently irritated by fresh expressions of this kind. Every time that the Court of Directors has announced that they "cannot consider it either expedient or prudent to introduce any branch of study, which can in any way interfere with the religious feelings and opinions of the people,"* attention is unfavourably directed to the exertions of the Missionaries, and vague fears of concealed designs are excited. In every case in which a school is established where the agents of Government suppress their own religion, and propagate all other doctrines which they believe, whether physical or economical, impressions are made of which we will state one example.

"A native gentleman, grateful for recovery from a serious illness, and influenced by the saying of a native teacher, that 'Jesus Christ was the true One, and came out of God;' founded and endowed a college at Benares, which bears his own name,—Rajah Jaynarain. This he gave over to the Church Missionary Society. Yet, after long struggling against convictions of the truth of Christianity, he at last said, '*Had the Christian religion been true, the Company Bahadur, which had, in other respects, benefited his country, would not have withheld from at least commending this religion to their notice.*'"†

Notwithstanding all this, wherever the three kinds of schools exist side by side,—the Native, the Government, and the Christian,—public favour invariably declares for the last. Even when conversions, and the agitation consequent upon them, scatter the pupils for a while, they soon return in as great numbers as ever; as has been several times witnessed in the institutions of Dr. Duff, Mr. Anderson, and many others. The natives know that the Government school is as alien to all their venerated ideas as the Christian one: while it cannot by ill-supported professions of neutrality inspire the same confidence as Missionary frankness, has not the attraction which true Christian zeal exercises even upon those who dread it, and therefore, though studiously adapted to gain the people, stands as a constant proof that the blessing of God is more fruitful than all the policy of man.

Yet, much encouragement as the past course of Christian education gives to its supporters, it has only made its beginning; all the pupils in Missionary schools being 78,788,‡ or, as we intimated before, less than three in a thousand of those who are of school-going age. The distribution of schools is such that while in Calcutta, Madras, Bombay and some other large cities, several are at work together; in the provinces, hundreds of miles may be travelled without one being found. Tracts as large as Prussia, or even as France, may easily be traced on the map of India, without enclosing a Christian school. Millions

* Selections, *ut supra*, p. cclv., par. 5.

† "The Indian Crisis," p. 30.

‡ "Results of Missionary Labour in India. By the Rev. Joseph Mullens." Third Edition.

of persons who were born British subjects, and are now in middle life, have never had a single hour's Christian instruction from either Teacher or Preacher. In the best supplied cities the means of giving a Christian education are utterly insufficient; but in the great majority of Indian cities no beginning has yet been made.

Christian Education has three leading modes of operation:—

DIRECT INSTRUCTION.
INSTITUTIONS FOR TRAINING MASTERS.
THE PREPARATION OF BOOKS.

Direct instruction is given in English and various vernacular languages, in male and female schools. These range from poor village schools, in which only the simplest elements of knowledge are taught, up to institutions giving a liberal European education. With the Scotch Missionary Societies schools are the principal, and in some cases the only, mode of operations; but with all the English Societies and the Germans they are a secondary, though often a very important, department. One leading Society, the American Board of Commissioners for Foreign Missions, has lately, after many years of experience, and much inquiry, resolved to withdraw altogether from education, that its agents may not be diverted from the one great work of preaching the Gospel. It is not probable that this example will be followed by other Societies; yet it marks a tendency to separate direct evangelistic and educational efforts into two departments, to be prosecuted by distinct agencies. The Church Missionary Society has also called attention to the fact, that as Missions advance, a diminishing proportion of their funds will be bestowed on the education of the heathen, more being absorbed in the support of Ministers, and the training of Christian children. This important fact is illustrated by the following instance in the history of that Society:—

"The Church Missionary Society has educated the largest number of children in India of any Missionary Society. Twenty years ago, it educated 8,000 children, who were mostly heathen. Now it educates 20,000, of whom 7,000 are Christians. But its expenditure on all departments of its Indian Missions has increased during these twenty years, from £16,000 to £55,000. Its Mission expenditure is more than threefold; the number of heathen children under education is not doubled. In other words, as a Mission expands, a less and less proportion of its means is given to heathen schools."*

Even if Missionary Societies continued in future to give the same proportion of their funds to educate the heathen as in the past, the work must proceed at a rate so slow, as to become distressing when carefully considered. The Mission school must be at or near the Mission station. The latter implies a large outlay of money, and a staff of men; and cannot be rapidly extended on any scale that would cover all India, for centuries to come, even were the resources of every Society doubled. By itinerating journeys the Missionary may spread the influence of his preaching far beyond the bounds of any station; but the school is a permanent establishment, depending on the sta-

* "The Indian Crisis," p. 21.

tion. May not means then be found to advance schools faster than it is possible to increase Mission stations?

As to NORMAL SCHOOLS for training masters, the fact stated at the outset, that to furnish one Christian teacher for every sixty Hindu boys or girls of school-going age, would require half a million, is sufficient to show that this department of education is the most important of all. Europeans can never educate India, any more than they can cultivate its fields, or fill its future pulpits. Their calling is to train natives to do this great work for their countrymen; and while direct instruction, which prepares a clerk or merchant, almost terminates in the individual, that which prepares a schoolmaster, who will spend his life in teaching what he has been taught, propagates and multiplies itself a thousand-fold. A grander object has seldom presented itself to Christian zeal, than to train a race of teachers who should carry into the towns and villages of India the precious books of Scripture for their chief lessons, and the lights of European knowledge for the accompanying temporal blessing. The only establishment of this character at present existing in India is the Vernacular training Institution of the Church Missionary Society at Palamcottah, established about three years ago, and already exhibiting most encouraging results.*

In the PREPARATION OF BOOKS a good commencement has been made. The sacred Scriptures, being the foundation of all Christian knowledge, have commanded the first exertions of Missionaries; and now all their inspired pages are rendered into no less than ten of the chief languages, besides portions in twenty-five others. These have been followed by other books, including tracts, theological works, school-books, and works of general information or literary merit. When the Government prepared Sanscrit and Arabic works, they could not dispose of them; and natives who have printed the most favourite native books for sale, have failed in the enterprise; in some cases, at least. On the other hand, English books of all kinds are eagerly sought by those who know our language; and works by Europeans, or containing European knowledge, in any of the vernacular languages, are not less desired by those who know only their own tongue. One remarkable use has sometimes been made of these, namely, to supplant native books in schools, and that even in places where Missionaries had never been.† One case occurred in which a Linga Priest, taught by books alone, without intercourse with Missionaries, had formed a school of partially Christianized disciples.‡ When the novelty and beauty of the printed book are united with the wonder of a new and pure religion, or of strange science, native curiosity is raised, and the desire to possess it strong. To touch leather is unclean to the natives, because it is part of a dead animal; yet they often beg for "a leather book," (a bound one,) in preference to another, simply because "it will stand a long time." During the past year, the Baptist Mission Press at Calcutta printed fourteen million pages; the Wesleyan Mission Press at Bangalore, above eight millions. At Calcutta,

* See Appendix, *note* 4. † Arthur's "Mission to the Mysore."
‡ Mullens's "Results of Missionary Labours," &c.

and in other parts of India, Book Societies have long been in active operation, with great success; the list of works, translated and original, being far beyond what persons unacquainted with the facts would suppose, ranging from such writers as Paley and Bunyan to familiar tales and little tracts. It may be assumed that, other things being equal, works originally prepared for India will be more valuable than translations, owing to their more familiar illustrations and allusions. The South India School-Book Society has lately been formed, with prospects of great usefulness, under the direction of Mr. Murdoch. Just enough has been done in this department to show that, were the Christians of England awake, they might change the school-books and the popular reading of all India; and two more certain instruments of a great and permanent revolution cannot be imagined, than, by the blessing of God, these would prove. It has been already intimated that schools ought not to wait for Mission stations, but may be pushed on much faster than these can advance; and so books need not wait for schools, but, as less costly and more easily spread, may be made the messengers of the churches to thousands of villages, where the majority of the present adults will be in the grave before the Christian schoolmaster settles, or the Christian preacher passes through.

III. THE INSUFFICIENCY OF ALL EXCEPT CHRISTIAN EDUCATION.

The grounds on which the policy of giving a non-Christian Education in India has been vindicated are two-fold: prudence in avoiding offence to the prejudice of the natives; justice, in not using public funds raised from among themselves to convert them from their own religion. As to the former ground, it remains to be proved that the Hindus are ever offended by teaching which they are free to seek or avoid, as they would assuredly be, if placed under compulsion, or threatened with a breach of Caste. The words of Professor H. H. Wilson, used in reference to the motives of the Sepoys in the celebrated Vellore mutiny, are, *mutatis mutandis*, applicable to the question of schools.*

"It is a great error to suppose that the people of India are so sensitive upon the subject of their religion, either Hindu or Muhammadan, as to suffer no approach of controversy, or to encounter adverse opinions with no other arguments than insurrection and murder..... *It was not conversion which the troops dreaded, it was compulsion; it was not the reasoning or the persuasion of the Missionary which they feared, but the arbitrary interposition of authority.*"†

The belief that fears of popular resistance to the use of the Bible in schools are groundless, is supported by the fact that a statement laid before the Government in 1853, exhibited the following comparison between the two classes of schools:—

Christian Mission Schools, 1,668; Scholars, 96,177.
Government Schools, 404; „ 25,362.‡

* Mill's "History of British India," by Wilson, vol. vii., p. 140.
† "The Indian Crisis," p. 30. ‡ "Indian Crisis," p. 30.

In 1834, Mr. Roberts, being at the head of a school supported by the heathen Rajah of Travancore, proposed that the rule which forbade the use of the Bible to all but Christians should be rescinded. The Rajah not only consented, but granted 250 rupees from the public funds, for the purchase of Bibles. The attendance on the Bible Class, being voluntary, was at first small; but gradually increased,—

"Till, after a while, not a single dissentient remained: and from that time to the present the Bible has been read in the school by the Bráhman, the Sudra, the Chogan, the Muhammedan, the Parsee, the Papist, the Syrian,—in short by all who are able to read it, and that without any objection or murmur of complaint. And not only so: after the Bible came into general use, the Hindu and other native youths began to purchase copies for their own use, which they could therefore take home with them, and read them there as well as at school: thus the Sacred Scriptures found their way into houses and palaces to which Missionaries could have no access, and were read in the hearing of the great, the proud, and the hostile perhaps, by their own children."*

In the city of Mysore, the heathen Rajah adopted a school, conducted by the Wesleyan Missionaries; transferring to it a monthly grant by which he had supported one on the Government or non-Christian principle; and this he gradually increased, till it reached £180 a year, beside a good house. Subsequently Sir Mark Cubbon, who ably governs the territories of the Rajah, gradually made grants, first to one and then to a few other Mission Schools, in Bangalore and elsewhere; and so far from the natives evincing any jealousy on this account, they freely sent their children to all, and at Toomcoor built one for the Missionaries by funds raised among themselves. When a return of all the schools in Bangalore which teach English was made, *on the report of a native*, it proved that the only one in which *Brahman* youths were found was a Missionary school. After some years the Missionaries withdrew from the Rajah's school, and it was carried on upon non-Christian principles; and then the people, so far from manifesting satisfaction, got up a petition to the Society with which the Missionaries were connected, praying that a school for their children might be established; and this was signed in nine languages, by *upward of three thousand four hundred* persons, avowedly "Hindus, Musalmáns, and all other people." Mr. Hardey, the Missionary, having raised part of the necessary funds in England, called upon the natives to raise 2,000 rupees on their part. A notice in Hindustani and Canarese was published throughout the city, calling a public meeting in the house of a native gentleman.† At this many able speeches were delivered, the introduction of the Bible earnestly contested, and, though a rich native offered £400, if it were excluded, it was carried by the declaration of the solitary Missionary, that he would not touch a farthing of their money, *without a clear understanding that the school should be conducted as all other Missionary*

* "Indian Crisis," p. 33.

† Held April 28th, 1854. "The London Quarterly Review," No. V., p. 174, contains a report of the chief speeches.

schools; after which 1,200 rupees (£120) were subscribed on the spot. This took place, not in one of our Presidencies, or in a great European station; but in a capital city of the interior, with few resident English, and a native Court.

Sir Emerson Tennent, in his work on Christianity in Ceylon, mentions a case in which the Brâhmans, having set up a school in opposition to those of the Missionaries, could not make it succeed, and as a means of doing so, introduced the Bible. Dr. Kessen, now of Paris, gives the following statement respecting Ceylon:—

"The reading and explanation of the Scriptures occupies the first hour of the day in every Government school. This is the law—never departed from; but the attendance is entirely optional. And yet so mildly but firmly is the law enforced that during the entire period of my connexion with these schools,—extending over sixteen and a half years, whether as Principal of the three highest Establishments, or as Superintendent, or as member of various Sub-Committees,—not more than three cases have occurred in which parents have objected to the attendance of their children during that first hour. I left in my own Establishments, ten months ago, not only children of every form of Christian faith, but Hindus, Buddhists, Muhammadans and Parsees, all heartily reading the word of God, receiving the explanation, and kneeling in prayer to the God and Father of our Lord Jesus Christ.

"In Ceylon, the question of religious instruction in public schools is most fully and practically solved."

As to the argument from justice, namely, that it would scarcely be fair to take money raised from the natives and use it in turning them from their own religion; this would prevent us from teaching them European science as well as Christian truth; for it contradicts their sacred books at every turn, and thus at once offends their prejudices, and alienates them from their own religion. Both the argument from fear of offending, and that from scruples as to converting them, bear against all education which destroys the credit of their Shastras: that is, against all instruction in any physical or spiritual truth. And, it may be asked, which is the more obvious offence against their sacred books,—to deny their statements respecting visible objects, or those respecting unseen mysteries? Which the greater injustice, to employ their money in undermining their ancestral religion, without giving any substitute, any moral basis of character? or in teaching them truths which they admit to be sublime, and precepts which their consciences acknowledge to be "holy, and just, and good?" The advocates for the exclusion of scriptural instruction constantly allege, as one proof of the excellence of their own system, that it must convert the pupils in the long run; thus destroying their own plea, that it is unfair to use schools supported from public revenue for purposes of conversion; and also showing that the plan is a system of conversion, under cover of professed neutrality.* They justify themselves in teaching what unsettles the belief of the natives on sufficient ground, which is ably stated in the following passage of Sir

* Even the old Orientalizing Committee of Instruction spoke in this sense. See Trevelyan, p. 8.

C. E. Trevelyan, combating the claim that we should teach native learning, and not European science, by arguments which hold equally good against the claim that we should teach physical but not moral truth:—

"I cannot admit the correctness of the test by which the Oriental party would determine the kind of knowledge to be taught. Is it meant that we are bound to perpetuate the system patronized by our predecessors, merely because it was patronized by them, however little it may be calculated to promote the welfare of the people? If it be so, the English rule would be the greatest curse to India it is possible to conceive. Left to themselves, the inherent rottenness of the native systems must, sooner or later, have brought them to a close. But, according to this view of the subject, the resources of European skill are to be employed in imparting to them a new principle of duration: knowledge is to be used to perpetuate ignorance, civilization to perpetuate barbarism; and the iron strength of the English government to bind faster still the fetters which have so long confined the native mind. This is a new view of our obligations; and, if it be a just one, it is to be hoped that, in pity to our subjects, we shall neglect this branch of our duties. Fortunately for them, we have not thought it incumbent on us to act on this rule in other departments of administration. We have not adopted in our system barbarous penal enactments, and oppressive modes of collecting the revenue, because they happened to be favourites with our predecessors. *The test of what ought to be taught is, truth and utility. Our predecessors consulted the welfare of their subjects to the best of their information; we are bound to do the same by ours.* We cannot divest ourselves of this responsibility: the light of European knowledge, and the diffusive spirit of European benevolence, give us advantages which our predecessors did not possess. A new class of Indian scholars is rising under our rule, more numerous and better instructed than those who went before them; and, above all, plans are in progress for enlightening the great body of the people as far as their leisure will permit,—an undertaking which never entered into the imagination of any of the former rulers of India."*

The principle laid down in the sentence which we have put in italics that the test of what ought to be taught is truth and utility, and that we are bound "to consult the welfare of our subjects, to the best of our information," is perfectly sufficient to assure our Government that it is right in teaching what is true and useful, though it destroys all belief in Shastras full of falsehood; yet it does not free it from the charge of disingenuousness in knowingly giving instruction which must produce this effect, if it professes neutrality.

Among Christians, to whom this appeal is addressed, a variety of opinions will exist respecting the duty of Government in India. Some will think that it ought to withdraw from the work of education altogether, and leave it to Missionary Societies; others would deprecate this course, as one by which several great and populous countries must be abandoned, for some generations to come, to a purely heathen

* Trevelyan, pp. 141, 142.

education. Some believe it to be wrong for Christians to accept grants-in-aid for their schools, since they may be obtained by Heathens and Muhammadans for theirs; others believe that the grant-in-aid system, while just to all, gives a great practical advantage to Christianity, and provides virtually for the exclusion of corrupting mythology from native schools coming under its operation, to make way for useful knowledge, necessary to pass Government inspection. Some think that while the teaching of the sacred Scriptures ought, as in Ceylon, to form a stated part of the daily proceeding in every Government school, the attendance on such instruction ought to be left, as there, to the choice of the pupils; and others that, all the claims of justice being met by the grant-in-aid system, on which the natives may, if they choose, have public recognition and support for schools conducted by themselves, the Government ought to require the attendance of all who voluntarily seek education in its schools, at the Bible class, as at any other. But, however differing on these points, all unite in the conviction that if the Government do maintain schools or colleges of its own, it is bound not to exclude from them the word of God. By such a course, wherever it sets up a school, it puts a public slight on the Christian religion, keeps up a show of indifference to it in which the natives cannot believe, engages in a conflict with the Shastras on purely physical ground, and raises questions among the people as to its reasons for attacking their religion with one hand and seeming to repress its own with the other. It moreover trains a number of youths who cannot believe the sacred books of their ancestors,—for they have been proved by their rulers to abound in falsehood on all subjects,—and who do not know the sacred books of their rulers, for they have been kept out of sight; who are therefore either heathen, *minus* sincerity, or openly without any religion, and in that condition are sent forth to encounter the temptations of life, and often placed by the Government in positions where they must form the medium through which numbers of their countrymen are to judge of its spirit and principles.

We may now assume that the state of Native Education appeals loudly to the heart of every Christian; that the results of Government Education prove the exclusion of Christianity to be as mischievous in tendency, as it is wrong in principle; and that the means of existing Societies are utterly inadequate to the work imperatively required to be done. On these grounds the projectors of the present movement earnestly ask for means to carry out the plans they have above explained. They do not flatter themselves with extravagant hopes; and will cheerfully work on a small scale, if such be the appointment of Providence; but they will not conceal from the Christian public, to which they appeal, that for any vigorous and extended prosecution of their purpose, many thousands annually are needed. What they shall obtain, is in the hands of the All-wise; but in His name they call for large and self-sacrificing gifts. They trust that some of the wealthy and the noble will send their thousands to enlighten and to bless the children of those with whom we have had such a deadly conflict; and that all classes of Christians, according to their ability,

will practically bid God speed to this work. A Christian Vernacular Education Society for India, originated while yet the war of the mutineers continued to rage, supported on a scale worthy of England's wealth and India's magnitude, and aiming at ultimately giving every child in India a Christian teacher and Christian books, would be a memorial of a crisis that can never be forgotten, on which we may humbly trust that the Lord of all nations would smile.

APPENDIX.

NOTE I.,

Referred to, page 16.

"Considerable misapprehension appears to exist as to our views with respect to religious instruction in the Government Institutions. Those Institutions were founded for the benefit of the whole population of India; and in order to effect their object it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are able freely to consult it. This is as it should be; and moreover we have no desire to prevent, or to discourage, any explanations which the pupils may, of their own free will, ask from their masters upon the subject of the Christian religion, *provided that such information be given out of school hours.* Such instruction being entirely voluntary on both sides, it is necessary, in order to prevent the slightest suspicions of an intention on our part to make use of the influence of Government for the purpose of proselytism, that no notice shall be taken of it by the inspectors in their periodical visits."*

NOTE II.,

Referred to, page 16.

RESOLUTION OF THE BOMBAY GOVERNMENT, DATED JULY 19TH, 1856.

"3. The Governor in Council has considered it necessary to record these remarks from observing the apparent apprehension of disapproval with which some of the instructors, whose statements are before him, have explained the really unobjectionable mode in which they have proceeded, and the assurance of another that he has been 'in the habit of omitting all passages in which the name of Christ was mentioned,' and of only *sometimes* 'retaining those in which He was indirectly referred to.' His Lordship in Council cannot imagine that this course can be acceptable to the intelligent natives of this country, whether Hindus, Muhummadans, or Parsees; and he cannot consider it necessary or justifiable to omit such passages, or withhold explanations necessary to illustrate their meaning, any more than he does to omit passages referring to Vishnu, Shiva, Muhammad, or Hormuzd."†

NOTE III.

OPINIONS ON THE TENDENCY OF GOVERNMENT EDUCATION.

"Government now-a-days have made additional provisions for the education of the middling and upper classes of their subjects, but there has, I regret to say, been a sad omission as regards the education of its native army, ever since the days of its first formation. By education I do not mean a course of scholastic training, but some sort of training at least should be im-

* Education Dispatch of 1854, par. 84. † Parliamentary Paper.

parted to Sepoys, whom, of all others, it is most absolutely requisite to humanize and to *bring under the fear of God.* For the soldier's occupation is with arms, his daily business lies with tactics and physical force: so, unless he is taught in some shape the duties he owes to his God, his Sovereign, and to his immediate employers, he becomes, when infuriated, worse than a cannibal, as has been to our shame demonstrated in the recent rebellion."*

Our next extract is from a memoir, drawn up in 1832 by Mr. R. C. Money, a distinguished member of the Bombay Civil Service, for the Earl of Clare, then Governor of Bombay. Mr. Money says:—

"My opinions had not been hastily formed. After several years intimate connexion with the principal Society for the Education of the natives of this side of India, and watching the result of the present system of instruction both here and in Bengal, I had, without a doubt on my own mind, come to the conclusion that this system can never make the natives under our rule more moral or better affected towards the British Government .....We have found the natives of India not only in a state of ignorance, but of gross blindness to the most natural principles of justice and truth. And to what are to be imputed all the difficulties which Government experiences in legislating for India? Is it not most ostensibly to the evil character of their subjects?.....There are now three English papers in India edited solely by young natives under twenty years of age Many of the editorial articles are penned with the most culpable ignorance of truth, in which the measures and actions of Government are arraigned without a single attempt to explain the good which the Government may have in view, or have tried to carry into effect.....In addition to what is here said of the necessity of introducing natural religion into the schools to rectify the morality of the natives, I would say that nothing but making them intimately acquainted, when young, with the pure precepts and doctrines of Christianity, will ever make them well affected towards us as Christian Governors.....From the several reasons which I have here given, and others which it would be too tedious to produce, I feel convinced that Christian instruction is the only kind of teaching which the British Government can effectually employ in India with any real profitable result."†

The Rev. C. B. Leupolt, Missionary of the Church Missionary Society at Benares, thus speaks:—

"The Government are nourishing vipers in their bosom; and if they should one day be stung by them, they must not be surprised. They educate everywhere a number of young men, and make them acquainted with Greek, Roman, and specially English classics. They expand their minds, and fill their heads with knowledge of every kind. All this is very good; *but they leave the heart empty and void. Heavenly wisdom is carefully excluded from these schools.* I speak of what I myself have seen and heard. The consequence of this plan is, that these young men become proud and haughty, and despise their ignorant parents, as they term them. But more; they despise and hate their '*English conquerors, foreign rulers, proud tyrants;*' for such are the terms they use. 'Could Greece,' they say, 'resist a Xerxes? What could India not do?' They demonstrate clearly that the Indians could in one night destroy all the English throughout the length and breadth of the country."‡

The following remarkable testimony of Professor Henderson, dated "31st

* Speech of Babu Duckinarunjun Mookerjee, a native gentleman, not a Christian, at a meeting of the Native British India Association, in Calcutta, on July 25th, as given in the "*Bengal Hurkaru*" for August 8th.

† India Christian Association Occasional Papers, No. 1., p. 7.

‡ "Recollections of an Indian Missionary. By the Rev. C. B. Leupolt, Missionary of the Church Missionary Society at Benares," pp. 38, 39.

October, 1843," was published in a Discourse, upon his death, by Dr. Wilson, President of the Bombay Literary Society:—

"I must confess to you, that my opinions have of late undergone a complete change. You know I never cordially approved of the Government plan of education; but of late, and I may say exactly in proportion as I myself thought more solemnly on the truths of Christianity, and made them the subject of conversation with educated natives, the more convinced have I become of the evil tendency of the system which has hitherto been pursued, and the necessity of strenuous exertion in opposition to it by all who have at heart the enlargement of the Messiah's kingdom, or even the tranquillity of India, and the safety of the British Empire. The Government, in fact, does not know what it is doing. No doubt it is breaking down those superstitions, and dispersing those mists, which, by creating weakness and disunion, facilitated the conquest of the country; but, instead of substituting any useful truth, or salutary principles, for the ignorance and false principles which they remove, they are only facilitating the dissemination of the most pernicious errors, and the most demoralizing and revolutionary principles. I have been appalled by discovering the extent to which atheistical and deistical writings, together with disaffection to the British Government and hatred to the British name, have spread, and are spreading, among those who have been educated in Government schools, or are now in the service of Government. The direction of the Government system of education is rapidly falling into the hands of astute Brâhmans, whom you know, and who know how to take advantage of such a state of things, and at the same time to strengthen themselves by an alliance with Parsi and Musalmân prejudices; while the European gentlemen who still remain nominally at the head of the system, know nothing of the undercurrents which pervade the whole, or consider themselves as bound, either by principle or policy, not to make any exertions in favour of Christian truth; while the professed object of the Government is to give secular instruction only. Now what is required in order to counteract the tendency of such a system? To enlighten the public at home, particularly those who have most influence in East Indian affairs, by laying the real state of the case before them, appears to me to be the first thing required. The whole subject of Government education requires to be reconsidered, and in the spirit of the age. But still I do not think that Government instruction ought ever to be regarded as one of the principal means of Christianizing India. It may be so organized as not to counteract that object, and even to co-operate in a subordinate degree, but the main dependence must always be placed upon faithful, efficient, and zealous Missionaries, European and Native."

The Marquis of Tweeddale, when Governor of Madras, thus expresssd himself, under date, August 24th, 1846:—

"Even amongst the more respectable classes employed in the service of Government, we have constant proofs, that in this country it requires a more solid foundation than is to be found in the Hindu or Muhammadan faith, to bear the change which learning operates on the mind of those who emerge out of a state of ignorance, and attain those mental acquirements which enlarged education gives, or who are placed by their superior ability in respectable situations in the employ of Government.

"The reports and complaints so constantly made to Government against the integrity of the native servants, are sufficient evidence that something is wanting to insure a faithful service from them. There is no doubt that they entertain the greatest respect and confidence in the word and integrity of an Englishman; they admire his character, his probity, and his sense of justice; they acknowledge his superiority over themselves, and they are grateful for the protection their property and persons receive at his hands.

"The question naturally arises amongst the natives, and it must be as evident to them as it is to ourselves, that some superior agency is at work, which produces all the good qualities which they may try to imitate, but which few can acquire.....

"It is the only means I know of giving to the natives a practical knowledge of the sources from which arise all those high qualities, which they admire so much in the character of those whom Providence has placed to rule over them; and I am satisfied that the object sought by the Government in the general extension of education, the raising up of a body of upright, as well as intelligent, native servants, can only be fully attained, by combining with general knowledge sound moral instruction. I will, also, add my conviction, that any measure or system short of this will fail to secure that general support and co-operation so desirable, if not necessary, to forward the cause of education throughout the Presidency. Nor do I see how native society itself can safely and permanently advance, except upon this basis. I would therefore adopt the rule proposed by the Council, which recognises the Bible as a class-book in the Government schools,—but at the same time leaves it free to the native student to read it or not, as his conscience may dictate, or his parent may desire."*

The Council of Education at Madras thus speaks, in commenting upon the refusal of the Court of Directors to allow the Bible to be introduced according to the recommendation of the Marquis of Tweeddale:—

"The Council desire respectfully to observe, that it is in their judgment absolutely and morally impossible to impart instruction to Hindus in the English language and in the sciences of Europe, and at the same time not in any way to interfere with their religious feelings and sentiments.

"It appears to them to have been demonstrated by experience, that in setting before the native students the leading facts of History, in communicating the simplest proposition in Astronomy, Geography, or in Physics, the fundamental principles of Hinduism, and of Muhammadanism also to some extent, are of necessity directly contravened, and that an interference with Hindu and Muhammadan feelings and sentiments is the unavoidable result of a liberal education. Those in India who are engaged in education are perfectly aware that this is the case, and that the instruction now given in the Government schools, while professedly based upon the principle of avoiding all interference, has a tendency nevertheless inevitably to undermine the whole Hindu system.

"This is no mere theory of the Council of Education. It is a simple fact, abundantly attested by the actual results of the system of education in the other Presidencies, where in numerous instances its effect has been to subvert every feeling of respect for their ancestral faith, and to form what there is every reason to look upon as an increasing class of educated natives, unrestrained by the principles of any religious faith; and it is for the Government to consider whether such a system of education can be really and permanently beneficial, and its general introduction at this date into this Presidency, where there is no serious obstacle to the establishment of a better system, expedient or called for."†

The gentleman to whom this communication was addressed, as Chief Secretary to Government, Mr. J. F. Thomas, gives his own views in an able minute, recommending the grant-in-aid system, since adopted.

"25. Education without moral culture is probably as often injurious as beneficial to society; and at all events a system like that at present in force,

* For this Minute, with the answer of the Court of Directors, see sixth Report of the House of Lords, 1853, pp. 189—192.

† Selections from the "Records of the Madras Government," p. cclvi.

which to a great degree practically overlooks this point, and which makes little or no provision for this most essential part of education, is so radically defective, that I feel satisfied, that although it may be upheld for a time under special and peculiar influences, it must in the end fail; and I hold that unless it can be shown, that the people of this Presidency are opposed to receiving moral instruction, combined with intellectual, there is no ground for this palpable practical omission in the existing system.

"26. The fact is, I firmly believe, that there is no such opposition nor unwillingness on the part of the people in this Presidency; as shown by the hundreds who flock to the schools of Missionaries, where, I might say, the larger proportion of time is given, not merely to moral, but religious instruction. If, then, the people as a whole readily accept this instruction, as they do in large numbers, it is obvious that there can be no truth in, nor foundation for, the assertion, that they are unwilling to receive moral instruction, even through the Bible, or that this is opposed to their prejudices or feelings.

"27. Their acts appear to me to prove that they are willing to receive any measure of moral instruction, if combined with intellectual knowledge; and I see no reason, therefore, why they should not receive it direct from the only source of morals, the Scriptures. All other sources are either fallacious, or so shallow and polluted as to be worth little.

"29. It is palpable that all truth, as well in science as in morals, is not in accordance with Hinduism; and Hinduism, if not Muhammadanism, is as certain to be undermined by a liberal education in Western science and literature, as by adding to it the further enlightenment and benefit which would follow by providing for the really moral as well as intellectual culture of the youths taught in the Government Institutions."*

Note IV.,

Referred to, page 22.

VERNACULAR TRAINING INSTITUTION AT PALAMCOTTAH.

The "Madras Church Missionary Record," for 1856, contains the following:—

"It is interesting to note what appears to be the natural and healthy growth of a Mission. First comes preaching to adults; then the gathering of a few children under instruction; then congregations are formed; the need of helpers then presses; the most pious and energetic of the converts are naturally selected; native agency is thus originated; their imperfections are brought out; when they are once set to work, the Missionary endeavours to remedy their defects; and at length it becomes obvious that if he could divide his labour, and commit the training of his native agents to some one specifically devoted to it, he would have more time and energy for his own particular work, and his native assistants also would be made far more effective. Thus, at last, we arrive at some Central Training Establishment.

"This appears, we say, to be the theory of the normal and healthy growth of a Mission. It is of course liable to be disturbed in practice by a thousand modifying circumstances. It is so here, for example, from the desire of the natives of India to obtain English Education: but still this does not affect the true theory of Missions; and it is accordingly a mark of an advanced stage in the operations of any Mission, when such Training Institutions become a felt necessity. It is a mark of advancement, we say, when they are really wanted, and then alone is there any reasonable prospect of their succeeding. Attempts have been made again and again in different parts of the world to commence such Training Institutions before the Mission, in which they have been originated, was ripe for the experiment, and they have so

* Selections, *ut supra*, p. cclxxv., paras. 25—27, 29.

often failed. No system of manufacturing Native Agents out of unfit materials, however laborious the discipline, will bring forth satisfactory fruits. The agents must come first, and the training of them afterwards; but where the agents are already supplied, suitable but imperfect, then the time is come for Training Institutions.

"Till within the last six years, each Missionary was encumbered with the preparation of his own future Catechists, when the Establishment of the Præparandi Institution relieved hands, already too full, of that additional labour; and the successful result of the change is best expressed in the testimony of one of our most experienced Missionaries, that his lowest Reader now is superior to his highest Catechist ten years ago.

"It was felt that the time is now come for a similar effort on behalf of the Schoolmasters of the Mission, and that the Village Schools especially needed improvement. We are now thankful to be able to record that such an Institution has been constructed. The Principal is supplied in our Missionary, the Rev. J. B. Rodgers, who for two years conducted the vernacular department of the late Madras Training Institution. He will be assisted by four trained Teachers; and the system of instruction pursued will be mainly that of the Home and Colonial School Society, the system in fact which was substantially originated by Pestalozzi, which has been found so successful wherever it has been introduced into Bengal, combining, as it does, a special adaptation both to the genius of Oriental languages and to the listlessness of the Oriental mind.....

"The brethren have arranged that the Students in the Normal class shall be for the present fifty unmarried, and ten married; and that thirty boys under twelve or fourteen years of age shall be maintained as boarders, to serve as a nucleus for the Model and Practising School, and to be transferred, when they attain a proper age, to the Normal School, to be trained as Teachers ....Due notice was given in the last week of April that the Training Institution was prepared to receive students; and on the 1st of May the Normal Class was opened with nearly the full number of students ..... Now that, after two months' experience, they find that what they looked upon hitherto as mere *rote* acquirements, are capable of being reduced to scientific principles, and are capable of being taught, too, as sciences on settled principles, they have become really zealous, and manifest a great deal more of *esprit de corps* than I anticipated. While I rejoice at the professional zeal which they seem to be acquiring, I endeavour to induce them to keep in view also the spirit and the motive they should entertain in imparting instruction.....

"We cannot, however, do without trained Female Teachers. We *must* have them for our Infant Schools, which form an integral part of our system; and rather, therefore, than do without them, I have organized a Woman's Class, which meets in my house at half-past two and half-past four every afternoon. It was commenced on the 15th of March, and has met without interruption to this date. It is attended by twelve women, eight of whom are wives of Mr. Sargent's students, and four of them wives of my students. With one or two exceptions, they were all tolerably well informed on Christian doctrine and sacred history, when they joined me.

"Within the past three months they have made creditable progress in Arithmetic, Geography, Tamil Grammar, and Natural History. Of four of them I have good hope that they will become intelligent Teachers. The remainder will, I trust, in time prove passable. They still continue attending as heretofore at Mr. Sargent's, where they meet three or four times a week for religious instruction."

II.—*Translation of valuable Tracts.—On the Worship of Shiva.*

In the Matsya Purána it is written, "एका मूर्त्तिस्त्रयोभागा ब्रह्मविष्णुमहेश्वराः" that is, "The one substance became three parts in the form of Bramha, Vishnu and Shiva." In the Matsya Purána, it is thus written indeed concerning the origin of Shiva; but in the Hindu Shastras many different kinds of teaching concerning Shiva are manifested. In some Shastras it is particularly said, that from the power of the divine energy the three gods had their origin. And other Shastras distinctly write, Shiva is the king of all gods, that is, god of gods, the great god; it is also said, that he is eternal, whose father, mother, lineage, &c. never existed. In this manner concerning the origin of Shiva many kinds and different methods are written. And the dwelling of Shiva was on the summit of mount Kailása. He married Satí, the daughter of king Daksha. And Shiva was a very learned Pundit—several Tantra Shastras were composed by him, and the medical Shastras, called Nidan, &c. are before our eyes to this very day. However that may be, at the sacrifice of Daksha, Satí, Shiva's wife, being unable to endure the revilings of Shiva, destroyed herself. It is afterwards written that Durgá was again born of Ménaká by Himálay and was manifested as Parvati. Afterwards, having performed severe religious austerities, Parvati again married Shiva. And Shiva, before the marriage, being distressed with lamenting for Satí, wandered about like a person quite deranged. At length, after marriage, having assumed the form of Santí, he dwelt a long time with his wife in the house of her father. But on being reproved by him, he went in company with his wife and sons, and dwelt at Benares. Shiva had two sons, the name of one was Gajánan or Ganesha, the name of the other Kartik. Shiva was always very poor, and he pursued the calling of a mendicant, for the support of his wife and children. And when from indolence or unfaithfulness he did not go to beg, then Parvati was not able to make both ends meet. Both of them, indeed, frequently had very great quarrels and contentions. But in Benares their poverty was a little alleviated.

O Reader, I suppose that you are acquainted with all that you have now read concerning Shiva. Various other things also, which I shall relate by and by, I hope you will read with attention, and will hear my sincere advice; such is my hope.

When Shiva left his father-in-law's house, he dwelt with his wife and family in Benares. And through Shiva dwelling in Benares, that place has become much renowned. Then Brahmá and other gods, and Nárad and other sages, and other living

beings always came to see Shiva in the hope of salvation. And to this day the respectable Hindus of Bengal believe the city of Benares to be very holy and to give salvation. And by worshipping Shiva, i. e. a stone about a cubit and a half long in length, they imagine that they will be successful. And by dying in Benares and becoming Shiva, they will dwell in Shiva's heaven, such also is their belief. Even by reaching Benares, men obtain salvation; as

प्राप्य काशीं भवेन्मुक्तो जन्तु र्नान्यत्र कुत्रचित्।
अत एव हि तत् क्षेत्रं पवित्रमतिचित्रकृत्॥ काशीखण्ड २५ अध्यायः।

Kasi Khanda, 25th Chap.

The meaning of which is: By reaching Benares an animal obtains salvation, but does not elsewhere obtain it. For this reason, that land has become wonderfully holy. See also,

त्रोशैलशिखरं दृष्ट्वा पुनर्जन्म न विद्यते।
दृष्टमेव हि सत्यत्वेत् किमर्थं काशिरिष्यते॥

Kasi Khanda, 6th Chap.

The meaning of which is. By seeing the peak of the rock (of Benares,) there will be no further birth in this life, and if this be true, there is no necessity for seeing Benares itself.

Consider, Reader. These two verses declare that by inhabiting or seeing Benares man is purified and obtains salvation. But in Benares such wickedness is committed that it is a shame to utter it. In Benares adultery, drunkenness, and theft are very prevalent. And when what I have myself seen in Benares comes into my mind, my heart is rent with pain. O reader, ask any person who has seen Benares, by which means you will know all that wickedness which is continually practised there. Alas! if in Benares adultery, theft, drunkenness, and so forth, prevail, will any considerate person acknowledge that man becomes holy and obtains salvation by seeing the peak of the rock, or by entering Benares? Alas, this is the root of real error, of this there is no doubt whatever. And consider, Reader, various ignorant persons believe that Benares is not upon the earth, but that being fixed upon a trident, it is not subject to earthquakes. Alas, to what absurdities are the Hindus addicted! Consider, how many hundred earthquakes there have been at Benares. Rather ask any trustworthy person, and you will obtain proof. Do not be deceived by the deceitful words of the Brâhmans; but whatever you hear or read, first consider it well, whether it all agrees with your reason; afterwards, on it's being found agreeable to reason, it is right to believe it. As it is written in the Vedanta, प्रमाणाधीन वस्तुसिद्धिः i. e. what has been proved is a thing settled. Consider, Reader,

it is said in one place, "Without a pilgrimage to Benares there is no salvation." And in another book it is said, "There is no pilgrimage equal to that to the Ganges," and in another book it is said, "Without Srikshetra (a pilgrimage to Jagannáth) salvation is impossible." O Reader, now consider, what Shastra will you honor? As,

सत्यं सत्यं पुनः सत्यं सत्यपूर्व्वं पुनः पुनः।
न काशीसदृशी मुक्तो भूमिरन्या महीतले॥

Kasi Khanda, 94th Chap.

The meaning is, Again, verily, verily, I do again and again say, that upon earth there is no place equal to Benares for the obtaining of salvation. O Reader, consider again, it is said there is no pilgrimage equal to the Ganges, as,

नास्ति गङ्गासमं तोर्थं कलिकल्मषनाशनं।

Kasi Khanda, 27th Chap.

The meaning is, In the present age, for the obliterating of sin there is no pilgrimage equal to the Ganges.

O Reader, see again, concerning (Vishnu) the best of all pilgrimages it is thus written,

पृथिव्यां यानि तोर्थानि गगने च विशिष्टपे।
सार्द्धत्रिकोटिसंख्यानि स्वर्गमोक्षप्रदानि वै।
तेषामयं श्रेष्ठराजः कीर्त्तितः पुरुषोत्तमः।
सर्व्वेषां श्रेष्ठवर्य्याणामिदं सायुज्यदं हरे॥

The meaning is: In the earth, in the sky, in heaven, of all the three and a half crores of salvation-giving pilgrimages, the best of all is Vishnu, for which reason, having abandoned all (other) pilgrimages, to esteem this (i. e. Vishnu) only the chief, is very proper.

O Reader, all these teachings which you have read are contradictory; by all this can people of knowledge believe that a pilgrimage to Benares is productive of holiness and salvation? No, never. Wherefore I say, that Benares can give holiness, or that the false Shiva can give salvation, give up this delirious talk or belief, and for the service of the Lord of all, search the true Shastra given by Him, otherwise sudden destruction will take place.

And consider, Reader, if by seeing Benares, or by entering Benares, or by dwelling in Benares, salvation can be obtained, then, again, what necessity can there be for embracing the religion of the Bairagis? Consider what need is there for (Sannyasis,) religious mendicants, (Brahmacharis) ascetics, pilgrims bearing a staff, devotees with elevated hands, devotees regardless of ceremonies, self-denying abstracted devotees, and such like

hermits, and devotees who have no settled home? Behold, concerning the Bairagis it is thus written; as,

तपःस्वरूपाय तपोधनाय तपःफलानां प्रतिपादकाय।
सदा कुमाराय हि मारमारिणे ह्रिणोऽतितैश्वर्यविरागिणे नमः॥

Kasi Khanda, 25th Chap.

The meaning is, I salute the devotee who has obtained the fruit of his devout austerities, because he has abandoned (worldly) glory, happiness, &c. And, see, thus,

नात्मानं नापरं वेत्ति न श्रोतं नोष्णमेव च।
समाधियुक्तो योगोन्द्रो न सुखं न सुखतरं॥

Kasi Khanda, 41st Chap.

The meaning of which is; The Jogi who is absorbed in meditation knows neither himself nor others, he knows neither heat nor cold, he knows neither happiness nor misery.

O Reader, if by seeing or dwelling in Benares, salvation can be obtained, then where is the need for being a Bairagi? Alas, I see that the Hindu shastras are filled with nothing but error. And, O Reader, what do you think about Jogis? they having abandoned the world, live in jungles, or in caves, in hills, and some endure severe torment. Can the impurity of the mind be put away by this? The answer is, No. For man should be perfectly devoted to God, and honor and serve Him only, and we should do our duty to man. But can those who are Jogis keep these two laws? The reply is, No. For even if they could do their duty to God, yet to do their duty to man they are quite unable. For this reason, I say, those who forsake their worldly calling and wish to become Jogis, their error is very grievous indeed. And in the Sri Bhagavat Puran it is written, thus,

भयं प्रमत्तस्य वनेष्वपि स्यात् यतः स आस्ते सहषट्सपत्नः।
जितेन्द्रियस्यात्मरते बुधस्य गृहाश्रमं किं नु करोत्यवद्यं॥

The meaning is, When slaves of the passions go into the jungles, they still are in danger; for their six passions remain with them: for this reason, when a person subdues his passions and remains at home, what is the fault?

O Reader, if by going into the jungle man become good, then would it be proper for all to go into the jungle: in which case the jungle would become a goodly city like Calcutta. For where many men dwell, there is the town. For this cause, to subdue the passions and to serve God is exceedingly proper, and those persons who abandon their dwellings, to wander about in idleness, sin greatly against God. O Reader, that you may believe this, I have written so many words. O Reader, I also beg, as you have obtained all these proofs that by seeing Benares, or

living in Benares, or by wandering from home, salvation can never be obtained, consider (these things) and seek the true way, otherwise your destruction will unexpectedly occur.

Now hear one instance of the ignorance of Shiva. At one time a Demon whose name was Brik had been engaged in the austere devotion of Shiva and obtained this blessing, that upon whose head he should lay his hand, that person should immediately become a heap of ashes. Shiva said, "So be it," and departed. According to the advice of Nárad that Demon Brik went to lay his hand on the head of Shiva. Shiva distressed with fear began to run about here and there, and Brik to run after him. Shiva was about to be destroyed. At that time Narayan assumed the form of an aged Bráhman, and standing between them both, said in a deceitful and lying manner, that by the curse of Brahmá the power of Shiva to confer a blessing had been taken away, for which cause, (said he to Brik) do not lay your hand on Shiva's head, but rather lay it upon your own head, and make the trial, (whereby) you will obtain the proof of my word. Upon which Brik, on account of his own simple nature, having been deceived by the fraud of Narayan, laid his hand upon his own head, and instantly became ashes, and Shiva by the help of Narayan obtained deliverance.

O Reader, by reading this account of the Demon Brik, can the divine power of Shiva be proved? Reply, No: because if Shiva were God, then before giving the blessing, he would certainly have known the danger that was to befal him. And if Narayan had not helped, Shiva would have been destroyed.

Alas, can he save you? Alas, what an erroneous superstition! And consider, Shiva was very lustful, of which the proof follows.

Concerning the lustfulness of Shiva.

See, Reader, when by the churning of the sea the gods obtained the *amrita*, Narayan, having taken the form of Mohini, a fascinating woman, deceived the demons, and distributed the *amrita* only to the gods. Then having exhibited himself in the form of that fascinating woman, Shiva perseveringly attempted to violate her, and Narayan was obliged to mutilate him, to save himself from the lustfulness of Shiva.

O Reader! in the hope of obtaining salvation, the Hindus continue to worship that shameful linga of Shiva. And when they go to Benares, they desire salvation from seeing a piece of the Shiva-linga. For it is said, as,

एतल्लिङ्गप्रभावाच्चे मुक्तिरत्र सुनिश्चिता।
मोक्षक्षेत्रमिदं काशी लिङ्गैरेतै र्महामुने ।

The meaning of which is, "O great sage, by the power of this

linga this place certainly gives salvation, and by this linga Benares is shewn to be the land of salvation." Alas, ignorant Hindus, have you no shame, that you worship the lustful Shiva, and by his linga desire to obtain deliverance from sin? Alas, by that, rather sin will certainly increase. And truly by worshipping that which is hateful, calamity will certainly arise. And, consider, Shiva always indulged his lust in vile and low society, for which reason Parvati was always quarrelling with him. And on one occasion Shiva being influenced by the love of a low caste (bagdini) woman, Durgá quarrelled with him for committing wickedness with her. And for a similar crime she forbad her two sons to touch Shiva. Alas, what shameful and hateful conduct! Can you hope for salvation from this lustful person? Alas! what has become of your conscience? Is it right for those who are possessed of understanding to act like beasts? The reply is, No. And, O Reader, concerning the worship of the Shiva-linga, that will be exposed in the chapter on the worship of Shiva.

Concerning the Drunkenness of Shiva.

O Reader, as Shiva was lustful, so also was he a drunkard. He spent all his time in attending to (Ganja) hemp buds, (Sidhi) hemp leaves, (Bhang) hemp pills; this you know very well. And Shiva in his frequent fits of intoxication, wandered about in cemeteries, in places for burning the dead, wearing a necklace of skulls and smearing his body with ashes, and being joined to a serpent, in the world of spirits, associating with Asurs or Demons as his attendants, evil spirits and such like; and as a drunkard he wandered about naked, this also is known to you.

Now, O Reader, I ask you, can the wise and blessed God be a madman and a drunkard? Certainly, even a child will acknowledge that God is perfectly pure, and without any stain of sin, and that he punishes lustful persons and drunkards. If it be so, then, O Hindu gentlemen, why do you consider the drunken Shiva to be God? and continue to look for salvation from him? This is what I cannot understand.

Alas, if Shiva were existing at the present time, then by taking many kinds of intoxicating articles, as (Ganja) hemp buds, (Charas) a decoction of hemp buds, opium, opium pills, spirituous liquors, (Bhang) hemp pills, (Sidhi) a preparation of hemp, native spirituous liquors, &c., like his servants, he would make himself like a beast. Alas! how astonishing! "As the teacher, so the learner," this saying which is current among women, is fulfilled. For his servants, the Sannyasis, &c., even more than Shiva, spend their time like beasts, always taking intoxicating articles.

O Reader, by the pure Christian religion it is said, that no lustful or drunken person will obtain a place in the kingdom of God. Alas, what will be the condition of Shiva and of his disciples! O Reader, do you decide this. And if you are desirous of salvation, then abstain from the vain service of Shiva, and cleave to the service of the true God, otherwise, after death, there will be no time for repentance. Relinquish falsehood to-day, and search for and rely upon the truth, whereby you will be happy for ever.

(*To be continued.*)

III.—*The Religious Aspect of the Rebellion.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,—I send herewith a copy of two proclamations, issued in the course of the mutiny by two of the rebel chiefs, in order that, if you think it worth while, you may print them in the Observer. It appears to me that they cast some light on the secret causes which have been at work in bringing about the recent insurrection. The first is a MS. translation I have myself made from an original copy of the proclamation issued by Khan Bahadur Khan, the rebel chief of Bareilly, in July or August last. It was lithographed on one large sheet, on one side in Sanskrit, and on the other in Urdu. The other I have cut out from the *Delhi Gazette*. It also was printed in Bareilly in February last, but it appears that it was issued in the first instance by Firoz Shah, son of the ex-king of Delhi, when he was in Lucknow, before the place was captured by the Commander-in-Chief, and afterwards reprinted by Khan Bahadur Khan at Bareilly. The writer of it evidently means Lucknow, when he speaks of having collected 150,000 soldiers and recruits, and says he will inform those whom he addresses of the date and day on which he marches out of the city. Besides it is well known that Firoz Shah was at Lucknow in February.

I cannot imagine how any one, after reading these proclamations, can agree with the writer in the *Calcutta Review* for December "on the Indian crisis of 1857," who "protests altogether against the attempt to connect the deplorable events of the last six months with religious feelings, prejudices, jealousies, fears, or anything purely religious whatsoever." It may be quite true that the original instigators and chief agents in stirring up the insurrection may have had for themselves only political and worldly objects in view in doing so. But it seems plain that in

seeking to accomplish their object, they appealed to the religious feelings of the people and of the soldiers. If nothing else would prove this, surely these proclamations will. And it was quite natural that they should do this. They knew well that it was the most powerful influence they could enlist on their side; and they would not have been likely to make this appeal, if they had not had good reason to believe that it would be successful: nor were they disappointed. The objections to this opinion, urged by the writer in the *Review*, do not appear to me satisfactory. It is no new thing that rival religionists should sink their differences to meet a common foe. The Pharisees, Sadducees and Herodians did this to oppose our Lord, and took counsel together that they might slay him. The progress of the Gospel has always given rise to this phenomenon. But it is needless to enquire, whether it was *probable* or not, in this case. These proclamations seem to me to prove it a fact; nor is it any valid objection to this, that the atrocities alleged to have been committed are never found blended with genuine fanaticism. In the first place the particular class of atrocities referred to, has never been substantiated. At present the weight of evidence is against their having been perpetrated, as at first reported. But even if they were committed, it would be no new thing. The religious wars of Europe witnessed many similar scenes. Fanaticism and sensuality are by no means incompatible.

It seems as if the desire to prove that religion has had nothing to do with the mutiny, arose from a fear that if the contrary were true, missionary effort would be compromised. But I cannot see this at all. To admit this, would be the same as to say that Christianity is responsible for all the political disturbances and religious wars of which it has been the indirect occasion. But this can never be allowed for a moment: the parties compromised are those who created the disturbance, and the Government which was not able to control them. If missionaries can be proved to have actively excited and created disturbances, by all means let them be censured. But this never can be proved, and is not true; and it is no fault of theirs, if their enemies created a disturbance, in order to stop them in the quiet prosecution of their proper work. Neither is it a thing to be wondered at:—the only wonder is that any one acquainted with history, and with the essential nature of Hinduism and Muhammadanism, could expect any thing else. But here, again, the attempt to rescue missionary effort from what is thought an injurious aspersion is futile. These proclamations distinctly speak of it, in connexion with various Government measures, as an active power in operation, which must be put a stop to, if Hinduism and Muhammadanism are to be saved. In my opini-

on these proclamations are for more complimentary to missionaries, and far more encouraging too, than the speech of Baboo Dakhinarayan in Calcutta, quoted by the writer in the *Review*. In reading that, I could not help thinking of the couplet:—

"Damn with faint praise: assent with civil leer,
And, without sneering, teach the rest to sneer."

The writer in the *Review*, however, appears to me to contradict, in the last part of his article, all that he had said about religion in the former part. He virtually attributes the whole of the Bengal mutiny "to the Brahmanic caste system upheld in the Bengal Army." It seems to me more in accordance with the principles of inductive philosophy, to do, as Mr. Kennedy has done in his pamphlet on "the Great Indian Mutiny," and take into account *all* the phenomena that present themselves, instead of confining attention to one only,—and to ascribe the mutiny to a concurrence and combination of causes. But if Brahmanic caste *be* the primary cause, as the *Review* writer says, who can say that this is not religious? Dr. Duff has clearly shown, in his paper in the *Observer* for April, that the natives at least consider their caste a religious affair; and surely they ought to know. I would go even farther than this, and say that their caste *is* their religion, and that they have no other. In a discussion I had with a pandit, he described religion as consisting of three parts, "des vyavasthá, kál vyavasthá, varna vyavasthá," i. e. *the law of the country, the law of the age, and the law of caste*. This law is at once the most flexible and the most inflexible that can be imagined:—the most flexible, inasmuch as it admits of endless variations and modifications, according to country, age and caste: but the most inflexible, inasmuch as, whatever may be its form in any given country, age or caste, it cannot be transgressed without the loss of the soul. The writer in the *Review* evidently considers caste a merely social distinction, and yet he attributes to its influence such stupendous results! The reason of its tyrannical sway over the Hindus is, that it is their religion. This is why, as Dr. Duff says, "the spirit of caste never dies." Man is a religious animal, and must have some form of religion, and caste is the religion of the Hindus. And this is the reason why nothing short of the reception of the Gospel can essentially change a Hindu. All the science in the world will not make him break his caste, or make him other than a Hindu. Young Bengalism in Calcutta is only another illustration of the combined flexibility and inflexibility of the law of the Hindu religion.

How far the Reviewer is right in attributing the mutiny more to Hindu than Muhammadan influence, it is not easy to say. I suppose the general opinion is just the reverse: perhaps

the intermediate view is the nearest to the truth. But whichever view in this respect may be correct, and however much political objects, and personal ambition, and individual avarice, and race-animosity, and other influences may have conspired to bring about the memorable disasters of 1857, it seems to me clearly proved by these proclamations and by many other facts, that by no means the least powerful influence at work was religious fanaticism; and that it distinctly recognised Missionary effort, among other things, as contributing to, and very nearly accomplishing the overthrow of both Hinduism and Muhummadanism.

If these few remarks give rise to others from more able pens, I shall be glad.

I am, Your's truly,

PAHÁRI.

1.—*Proclamation of* KHAN BAHADOOR KHAN, *the rebel chief of Bareilly. Issued in July or August,* 1857.

To all Rajas, adorned with an assemblage of all good qualities, oceans of gravity, skill, generosity, patience, courage, mercy, love and other virtues, who have illuminated the surrounding country with their glory. and while illustrious in devotion to their own religion, uphold that of others; after compliments be it known; that Almighty God has given to living creatures senses and bodies such as are needful for his worship, and has also explained his mode of worship in the Veds, shastras and purans, and made the meaning of them clear by the custom of good people, and in them has appointed Rajas to remove those who destroy his religious worship. According to this divine law, if a Raja should addict himself to the destruction of religion, then he to whom God has given strength, and others also, ought to remove him; and whoever is not able to do this, ought not to forsake his own religion even unto death; for this is well known from the conduct of Raja Raghu and from the word of God himself, viz. that it is a good thing to die for one's religion. All wise persons know this: I have often heard it from their lips. In this respect it is matter for thought that although the English are destroyers of the religions of all, nevertheless they are in an especial manner destroyers of the religion of the Hindus, by casting reproaches on the religion explained in the Veds. You ought to consider this, because for a long while they have been making books to cast reproach upon religion, and these have been distributed through the missionary, and given to people of various districts; and we have heard from a trustworthy Englishman, that they are going to take away by force your books which explain religion; and have given awards, in deceitful words, as if from the shastras, that pious widows should marry again; and the pious custom of widow-burning, which formerly existed, they have done away with. And they have sent letters to respectable persons saying, "After a little while you will yourselves embrace our religion, but if you wish to please us, you ought to embrace it now; and for

our satisfaction, you ought to come to Church on Sunday to hear religious instruction." And they have given an order to Rajas that only their own sons shall obtain the Government, and not those who are adopted. And when they saw this was a slow process, the English said: "If you do not apprehend thieves within a year, we will take away your Government." Thus they have seized the government of Nagpore, Lucknow and other places. When they still thought this slow, they set about giving prisoners cooked food to eat. On this many died, because they would not eat it; many others ate it. Again, in order at once to destroy religion, they mixed bone dust in flour, and tried to make them eat it, and mixed rice made of bones with good rice, and endeavoured to make them eat it. From all these proofs, it is certain that the English are bent on destroying religion. While these customs were being established, certain Bengalis on reflection said to them: "If your soldiers would forsake their own religion, and embrace yours, then all others would embrace it of their own accord." Hearing this, the English, whose understanding God had taken away, ordered Brahmans and other soldiers to put in their mouths and bite with their teeth some cartridges, which were not fit for them to touch with their hands. In these circumstances, although this was especially a violation of the religion of Bráhmans and others, still the Muhammadans, taking part with them, would not agree to it, and they both made common cause. Upon this the English began to use violence; and the soldiers were ready to fight in defence of their religion; and the English too were ready to fight with their own soldiers, and the soldiers killed them in order to save their own lives: then the people of the country killed them, and wherever any have escaped, there they are doing all they can to kill them. But we have ascertained positively that on account of violating your religion, the English are your enemies too, and you also know it. But you ought to write, what thought you have taken for the defence of your religion and property: and if in this matter we make common cause, then with a little effort the English will be driven away, and we shall have enjoyment of both wealth and religion in this world. This ought to be considered. In this matter the head of the Muhammadans, administering an oath to Bráhmans and others on the Ganga, Tulsi and Salgram, and to Muhammadans on the Qurán, has made decision in regard to religion, which I now write to you, viz. that the English are the enemies of both you and us; that to kill them for the sake of religion will certainly be productive of the welfare of both of us. Therefore we will all unitedly kill them. And to Bráhmans and others it is an impious thing to kill cows. Therefore I write to tell you of the vow also which has been made by the head of the Muhammadans not to kill cows, viz. if Bráhmans and others will gird up their loins to kill the English, from that day the Muhammadans will no more kill cows: if they do it, they are expelled from the religion of the Qurán and become eaters of swine's flesh. And if the Bráhmans and others do not put forth efforts to kill the English, but on the contrary defend them, they will be participators in cow killing and eaters of cows' flesh.

Perhaps the English, in order to accomplish their own purpose, will say to you, "Oh Hindus, do not regard what the Muhammadans say to you about not killing cows, in order to save your religion. We too will not kill cows." Such an assertion of theirs is a great lie; for when they have accomplished their object, they will again kill cows, and kill you too. Therefore you ought not to believe what they say. Besides you ought to consider well that such an opportunity will not occur again. By means of one letter there is only half an agreement, therefore you ought to reply to this letter. It is altogether fit that we should make common cause, because in that way many advantages will be gained. What need is there to write much to those who know much?

2.—*Translation of a copy of a Proclamation issued by* FEROZ SHAH, *son of* BAHADUR SHAH, *Ex-king of Delhi, at Bareilly, on the* 18*th February*, 1858.

"Be it known to all Hindus and Musalmáns of Hindustan, that power and dominion are one of the greatest blessings of Providence, and that this blessing cannot long be enjoyed by a deceitful tyrant.

"For some years past these wicked Christian Kafirs commenced tyrannising over India, intending to cause the spread of Christianity by violence, and to do away with the religion of Hindus and Musalmáns; but it pleased God to turn the minds of the people against them, so much so, that all of a sudden they became intent upon destroying them; and of a truth they are very nearly annihilated; but owing to the lust of power and dignity, they have collected themselves here and there, in wretched plight, and are making useless efforts to regain their power. Please God, in a short time they will be so annihilated as not to leave a single trace behind them. Let it be known to all Hindus and Musalmáns of India, that owing to the circumstances mentioned above, there exists the bitterest enmity between the natives and the English;, and if after all that has past, the latter regain their former power in India, it is certain that they will destroy the religion, honor, life, and property of every one. I therefore give a short account of the resolutions passed with the joint concurrence of the Judicial Council, the Supreme Court, and the Parliaments, in hope that our Indian brethren, becoming aware of their evil intentions, will join together in extirpating them. When the Army mutinied for the sake of their religion, and killed without mercy these Kafirs with their swords, then with regard to the cause of the mutiny, and the loss of life, their priests and sages came to the following resolution, viz., that if the former Governors had properly looked to the following points, there would have been no rebellion.

1st.—"The Government took measures for protecting the heirs and descendants of the former Rulers, instead of extirpating them. They ought to have taken them, on the pretence of conveying them to England, on board ship, and to have drowned them in the sea."

2nd.—"They ought not to have preserved the religious books of any tribe in Hindustan, but they should have taken them by force and burnt them."

3rd.—"They ought to have deprived all natives of the power of holding a single "Biswah" of land."

4th.—"They ought to have intermarried with the daughters of natives of rank, compelling the parents by force, and bribing them with money, to give them their daughters, so that in a few years they would all have become one."

5th.—"They ought not to have taught Artillery practice to any natives of India."

6th.—"They ought not to have left arms or weapons in the hands of the natives."

7th.—"They ought not to have given service to any one, unless he had eaten food with them."

8th.—"They ought not to have permitted the Hindus to relate their religious tales, or granted permission to Musalmáns to preach sermons."

9th.—"They ought not to have permitted the erection of Mosques and Temples."

10th.—"Decisions in the Civil Courts ought to have been passed according to the precepts of the Christian religion."

11th.—"The marriage ceremonies should have been made over to the English Clergy, instead of allowing the old customs of 'Nikah' and 'Bhowree.'"

12th.—"Hindu and Musalmán systems of medicine ought not to have been allowed to be practised."

13th.—(Wanting in the copy furnished to me.)

14th.—"They ought not to have allowed the Hindu and Musalmán Fakirs, unless specially permitted by the clergyman, to make proselytes."

15th.—"They ought not to have allowed mid-wives, but insisted that English medical men should attend women in childbirth."

"These points were not at all regarded by the English Government, but the superstitions of the perfidious natives were on the contrary respected and encouraged. The consequence is that these very people rebelled; but if the foregoing measures are adopted, there will be no fear of any disturbance for a thousand years to come."

Oh men of Hindustan, see now these Christians. How great is their enmity against you: you have been told of the future schemes of the English as related above. Now you must wash your hands, and try your best to save your religion and lives by murdering all Europeans. Make your resolution firm and by the blessing of God you will succeed.

I, the writer of this proclamation, give you a short account of facts as follows. Hear it attentively and act up to it. Before the rebellion broke out I had gone to Mecca, and on my return, when I arrived at Bombay, having been informed of the wretched condition of these ill-disposed Christians, I thanked God; and as I am by nature a Believer in Islam, and a lover of justice, and a hater of oppression, when I left Bombay on my way back to this part of India, I persuaded the people on the road, as far as Gwalior, to make a Jahad, and to kill all Christians, and to this effect I took pledges from a great number of native

Chieftains and warriors. A small force accompanied me from Gwalior, and I had intended to fight as soon as I had matured my plans; but the religious fervour of my troops became so great, that they paid no attention to discipline. They consequently unadvisedly advanced on Agra and commenced fighting with the ill-starred infidels at that place* and notwithstanding that they were inferior in numbers to the enemy, they fought well and bravely, and though they were apparently defeated, yet in reality, having killed about a thousand of the Kafirs, they obtained a victory: my property was lost, and my relatives and friends were dispersed.

From that day to this, my time has been employed in preparing to fight again, and for three or four months I have been very successful in inducing several princes and other natives of rank, and warriors of every part of the country, to join with me in extirpating the wicked Kafirs, and by the grace of God I have been able to collect 150,000 tried soldiers and recruits, and they have taken solemn oaths not to desert the cause; and therefore in a very short time we shall be able to clear the country from the presence of the kafirs. Everywhere ammunition is stored, and money is collected. The only thing which remains to be done is for me to commence operations.

The object in view is purely of a religious nature: therefore it is made known to all Hindus and Musalmáns, that whoever is so fortunate as to possess the grace of God, he will join us in this religious war. After the receipt of this proclamation, it is expected that all will join in the "Jahad."

The weak and old can join by their prayers for our success; the wealthy and old should assist us with their wealth, whilst those who are strong and in good health should exert themselves in the field of battle.

On joining the "Jahad" every one must remember the following points.

Those who are servants to the Raees of Lucknow, our young kinsman, Mirza Burjees Qudur Bahadoor, and those who are servants of the Nawab Khan Bahadoor Khan of Bareilly, will not join in this war, without obtaining first the consent of those chiefs; for those chiefs are ready to expel the Kafirs. Deserting those chiefs is in fact, therefore, adding strength to the infidels.

2*nd*.—All should join in this religious war, not for the sake of this world's goods, but in hopes of reaping the fruits of eternity.

After attaining ascendancy and power, by the blessing of God, they will also get high situations in this world.

3*rd*.—The delay that has occurred hitherto in expelling the English, has been caused by the will and order of Providence; for the army mercilessly murdered women and children in violation of the orders of their sirdars, and gave themselves up so much to plunder that they turned victory into defeat. They likewise oppressed the people, and did not mind the orders of their Leaders.

Now having relinquished all these sinful acts, and formed your

* An allusion to the battle on the Agra parade on 10th of October, 1857.

minds for doing good, you should join in the "Jahad" and you will obtain complete victory.

4th.—The people of all grades should regard themselves as equals, for in religious matters all brothers should equally defend the faith. It is not my object to wage this war for worldly gain, and therefore having placed reliance in the precepts of religion, I gird myself with bravery and enthusiasm, and having wrapped around my head the cerements of the grave (kuffun), and having armed myself with the sword of "Jahad" I rise repeating the holy "Bismillah," and, relying on the blessing of God, I am sure of obtaining victory.

I do hereby call you again and again to come and join me for the sake of God. I will inform you of the date and day in which I march out of the city. Those who are anxious to join are requested to do so without delay.

"Sacrifice your life for your beloved, for death will some day take it from you. Oh Hafiz, do you decide which is the better of these two courses."

Printed at the *Bahadoor Press* in Bareilly, by the order of the Nawab, the Ruler of Kuthair, under the superintendence of Moulvi Qutub Shah, by Darogah Shaikh Niaz Allee, dated the 3rd Rujub, 1274 Higeree.

*** The subject mooted by our esteemed correspondent is one, upon which we should be glad to receive further communications, although we have no intention of reverting to it editorially, having expressed our opinion on the causes of the rebellion in the number for July last. It is difficult to decide whether the priority of action, in instigating the outbreak, belongs to the Hindus or the Muhammadans. All history shews that Musalmans, who really care for their own religion, regard it as a sacred duty to procure for its adherents political supremacy, whenever there is a prospect of success, no matter how violent the means that must be employed. When they see no prospect of success, they regard it as a duty to acquiesce in the divine will, and to wait till better times come. Many Muhammadans are candid enough to avow this principle openly. When once the proceedings of the trial of the ex-king of Delhi are published *in extenso*, some light will be shed upon the question, whether the zeal of the Muhammadans of India was kindled or fanned by the Persian Court or not.

With reference to the Hindus, we should not be surprized, if in due time the discovery should be made, that the plan of exciting the army to rebellion was originally concocted within a few miles of Government House, Calcutta, by some of those orthodox Bábus, who resented what they supposed to be a manifest interference on the part of Government with the first marriages under the new Widows' Marriage Act. We cannot tell whether or not there was any such interference with those marriages, in the shape of giving hints to several Bráhmans in Government employ, that they were expected to express their approbation by their attendance. It is, however, quite certain that those marriages created an extraordinary commotion among the orthodox Hindus. We noticed it at the time, as may be seen by a reference to our number for January 1857, page 32.* The commotion subsided with

* Our words were these: "The old Pauranic party is thoroughly alarmed at these marriages; and not satisfied with denouncing them, and threatening to treat as outcastes all who were present at the ceremony, is industriously spreading a report, to the effect that Government is determined to interfere with the

a rapidity which ought to have awakened suspicion. The first symptoms of mutiny manifested themselves at Dum Dum within a very few weeks afterwards; and we cannot help connecting those symptoms with the previous commotion.—EDS. *C. C. O.*

IV.—*Memorials against Sunday-Trains.*

The following Memorials on this important subject have been drawn up, and deserve to be recorded.

To the Directors of the East Indian Railway Company, London.

Calcutta, May 10th, 1858.

GENTLEMEN,—We the undersigned Christian Inhabitants of Calcutta beg to represent to you the deep regret we feel, that the East Indian Railway Company is commencing to run Trains on the Lord's-day.

It has been ascertained, that the motive for introducing this change is not the public necessity,—a plea which many of our number would not be indisposed to admit, did the necessity really exist,—but the hope of increasing the profits of the Company.

Under these circumstances, we cannot but regard this innovation as a public infraction of the Divine Law, and therefore calculated to draw down the Divine displeasure.

We deprecate this change the more earnestly at a time when the chastisements of the Almighty have fallen so heavily upon us in this land, and when, as a people, we are called upon to manifest our submission to the Divine Hand, by humiliation for past shortcomings, and by a more faithful discharge of our varied duties to God and man for the time to come.

Small as the beginnings of the evil may appear to some, it is difficult to foresee the extent to which it may grow—in the number of persons compelled to labour on the Day of Sacred Rest, the temptation it will hold out to multitudes to violate that Day, and the widespread example of inconsistency it will exhibit in a Christian People, in the midst of this vast Heathen and Muhammadan population.

We therefore earnestly beg you to re-consider the matter; and, by reverting to your former arrangements, abandon a measure which cannot be expected to bring with it any solid prosperity to your noble undertaking, and at the same time relieve the minds of a large and influential portion of the Christian community, not in Calcutta only, but in other places.

It is not without hope that we make this remonstrance, as we understand that the measure is at present only experimental.

We are,

GENTLEMEN,

Your obedient servants.

religion of the Hindus, by visiting with severe punishment all who may venture to refuse eating with such outcastes. How can such tyranny be endured! is the cry which they are raising, in order to alarm all who may not perceive the importance of this small beginning."

To the Hon'ble the President in Council.

HON'BLE SIR,

We, the undersigned Christian inhabitants of Calcutta, desire to express our deep regret that the East Indian Railway Company has recently been permitted to run Trains on the Lord's-day, under the sanction of Government.

We beg respectfully to represent, that in the absence of any plea of necessity—a plea which is not put forth in justification of this measure, and which few perhaps would be indisposed to admit where necessity existed—this new practice cannot be regarded in any other light than as a public infraction of the Divine Law, and as therefore calculated to draw down upon us, as a People, the Divine displeasure.

We cannot but deprecate such a measure the more earnestly at a time when the chastisements of the Almighty have fallen so heavily upon our Nation. We feel that an increased regard for Divine Ordinances, rather than greater laxity, would be more consistent with that spirit of self-abasement and improvement which these chastisements are no doubt designed to promote.

Small as the beginnings of the evil may appear to some, it is difficult to foresee the extent to which it may grow—in the number of persons who will be compelled to labour on the Day of Sacred Rest, the temptation it will hold out to multitudes to violate that Day, and the wide-spread example of inconsistency it will exhibit in a Christian People in the midst of a vast Heathen and Muhammadan population.

Our disappointment on this occasion has been the greater, inasmuch as the obligation of a due observance of the Lord's-day had been formally recognized by the admirable order of the Governor General in 1847; which enjoins that all Public Works shall be suspended on that Day, and that "the cessation of work on the Sunday," is to be "an understood condition in all future contracts for Public Works, whether an express provision to that effect be inserted in the deed of contract or not."*

Having understood that this order was strictly enforced in regard to the labour of constructing the line, we were led to entertain the hope, that the principle of the order would be consistently carried out in all subsequent arrangements connected with the working of this Great National Undertaking.

* "The Governor General is pleased to direct, that all Public Works carried on, by order of Government, whether under the direction of its own Officers, or through the agency of Contractors, shall be discontinued on the Sunday."

Gov. General's Order, Home Dept. 12th Jan. 1847.

"Cases of urgent necessity, in which delay would be detrimental to the public Service, are to be considered as cases of exception, and all such cases will be immediately reported to the Military Board* for their special orders, and for the information of Government. The Officer in charge of the work will act on his own discretion, when delay in waiting for the sanction of the Board would be attended with injurious consequences."

"The cessation of work on the Sunday shall be an understood condition

* Now to the Chief Engineer of the Division of the Presidency, or of the Province.

in all future contracts for Public Works, whether an express provision to that effect be inserted in the deed of contract or not. No claim therefore of addition to the amount of contract on account of the suspension of labour on Sundays, shall be admitted in reference to any engagements executed subsequently to the date of this notification."

"An order to this effect has been enforced since January 1843, by the Bombay Government, and the Governor General has much satisfaction in extending the rule which it enjoins to the other Presidencies subordinate to the Government of India."

We therefore earnestly solicit Government to relieve the minds of a large portion of the Christian Community, not in Calcutta only but in other places, by withdrawing their sanction to this new practice. We are encouraged in the hope that this appeal will not be ineffectual by the circumstance, that this change, as we are assured, is only experimental, and that the sanction of Government has been accorded only for a limited period.

We are,
HON'BLE SIR,
Your obedient servants.

Calcutta, May 10th, 1858.

V.—*Native Female Education in India.*

NORMAL, CENTRAL, AND BRANCH SCHOOLS.

Committee.

MRS. CHURCH.	MRS. HODGSON.	MRS. PRATT.
MRS. CUTHBERT.	MRS. MACKENZIE.	MRS. RITCHIE.
MRS. DARLING.	MRS. MONEY.	MRS. SANDYS.
MRS. H. FERGUSSON.	MRS. POURIE.	MRS. WYLIE.

Secretary, MRS. DARLING.

Treasurers.

Normal and Central Schools, ...MRS. WYLIE.
Native Branch Schools, ...MRS. J. B. W. MONEY.

Early in 1857 the Committee of the Normal School, and the Committee of the Central School, were united.

The design contemplated was a greater concentration of effort and sympathy, in the great work of Native Female Education; and with a view to arousing increased attention to the subject, it was resolved to issue *an appeal.*

The agitated state of the public mind, in the succeeding months, rendered a postponement of this step expedient; but now, when the duty of Christians to labour for the enlightenment and conversion of the people of this country, has been rendered more apparent than ever, and when a general desire exists to fulfil the Mission of the Church of Christ in India more earnestly, the Committee venture to solicit a

share of public consideration and benevolence for their department of service.

The Schools now maintained are as follows. In Calcutta:

I. The Normal School, established under the patronage of the late Bishop of Calcutta, for training Christian Teachers for Native Female Schools and for Zenanas.

In this Institution there are now 20 Pupils under Miss Cockle as Superintendent, and Miss Rutland and Miss Barnard as Teachers, receiving the advantages of a thorough education. A Pundit attends to give instruction in Bengali.

II. The Central School, with 19 Native girls as boarders, and 54 as Day Scholars, now taught under the Superintendence of Miss Cockle, by Miss Heynes and Miss Gomez, both formerly pupils in the Normal School. They are assisted by the Pundit. This school is well known, as having been originated by Mrs. Wilson, about 40 years ago. Its denomination of Central School, arose from the intention to establish local schools all around, and this design was for a long time prosecuted.

The Committee still desire to carry out this plan, but the advancement of the work of Female Education, is manifestly surrounded by difficulties; and the Committee can only hope gradually to extend their operations.

III. Native and Branch Schools in connection with the Church Missionary Society. In Kishnaghur:

The Bullobpore and Solo Infant Schools. In the former the attendance averages from 80 to 90 girls, Boarders and Day Scholars, in the latter, the attendance is from 50 to 60. The Rev. J. G. Linke, Missionary, has the care of both. The Kapasdanga and Rottenpore Schools under the care of Mrs. Schurr, the wife of the Rev. F. Schurr. In both there are from 80 to 90 girls. The Chupra School now under the care of Mrs. Hasell, who was for six years Superintendent of the Normal School (as Miss Suter) in Calcutta. The attendance in this School varies from 100 to 110.

There is also the Garden Reach School, (Calcutta) under the care of the Rev. H. C. Milward which varies in attendance from 30 to 40.

Miss Pigot, formerly a pupil in the Normal School, is engaged in the Zenanas.

Each branch of this system is adapted to assist the others.

The Normal School will supply Teachers, for whom the Branch Schools will afford outlets and employment; and the Central School will serve as a Model School to prepare the pupils of the Normal School for future practical labour.

For the support of these means of Female Education, the Committee plead earnestly. The Funds, partly on account of the late disturbances stopping special donations, and partly from the fact that the ordinary receipts are not equivalent to the necessary expenditure, are at a very low ebb; so much so, that unless the Christian friends of India's benighted daughters, come forward and substantially assist these Institutions by an increase of Annual Subscriptions, the Committee fear that the work must be abandoned; and surely this is not the time to do so, when God's judgments have been so lately abroad

in the land, and when we are gaining more access than we have hitherto had, into the Families of the higher class of natives.

The Committee have now four Zenanas open to them, in one of which the Teacher attends daily, and at the others three times a week. The inmates all seem much gratified with the instruction they receive, and are anxious to persuade their female friends to learn. That untold good may be the result of thus raising the females of India, and training them to be useful members of Society, must be apparent to every one, for it is well known that those countries where women are best educated, and therefore most respected, are the most enlightened and the most blest.

The Committee then call for speedy assistance in this their extreme need.

The average monthly expenditure of the Normal and Central Schools is 1100 Rupees; of the Native Branch Schools 500 Rupees. Towards the latter, the Church Missionary Society give 1500 Rupees a year; and the fees paid by parents or friends of the pupils in the Normal School amount at present to 300 monthly.

It is now still "the day of small things," but the great enterprize of elevating the women of India, and declaring to them the truth of the Gospel, has been patiently pursued, since Mrs. Wilson first arrived and Miss Bird followed.

No longer the rite of Suttee terminates in horror, lives passed in darkness and debasement.

The amelioration of the law has liberated the myriads of Infant widows, from the cruel anomalies of their position; and there have been female converts, "whose hearts the Lord opened."

But the mass are still sunk in Heathenism, or are the slaves of Mahommedanism, which degrades the female sex even lower. Meanwhile the duty of elevating their condition remains sadly neglected by the church at large; and that powerful native female influence is exerted to perpetuate superstition, which might, if rightly directed, create Christian families.

The Committee especially commend this subject to the hearts of their *country-women*, who are so blessed in the privileges they enjoy in their Native Land; they appeal to them to remember that the women of India are ignorant of the Gospel, love not the Saviour, and rear their children to do service to demons and not to God. Great multitudes of them perish yearly, without knowing the way of salvation.

Missionary efforts scarcely touch a thousandth part of them.

What shall we say to these things? Shall we not each contribute cheerfully, and make every effort to enlighten India *now*, when the Lord calls us all to consider our ways, and bids us observe the misery and guilt, the temporal and eternal ruin, which certainly attend false religions?

Subscriptions will be thankfully received in Calcutta, by Mrs. Darling, Fort William; Mrs. Money, 7, Old Post Office Street; or Mrs. Wylie, 36, Chowringhee Road: and in England, by Miss Jenkinson, Vicarage, Battersea; the Hon'ble Mrs. A. Kinnaird, 35, Hyde Park

Gardens; Miss Webb, 15, Shaftesbury Crescent, Pimlico; or Messrs. Suter and Alexander, 32, Cheapside.

Calcutta, May 15, 1858.

VI.—*Prospectus of a Commentary on the New Testament in Bengali.*

It will be admitted by every body that a good Commentary of the Holy Scriptures, in the Bengali language, would be an important accession to vernacular Christian literature. Destitute as that literature, at present, is of exegetical treatises, it fails to satisfy that thirst for Biblical knowledge, which has been already created in the native Christian community of Bengal. To supply, in some measure, this desideratum, the Rev. Lal Behari De, Missionary of the Free Church of Scotland, Culna, purposes to publish, in monthly parts, a Commentary, in Bengali, of the whole of the New Testament.

The writer's theological views correspond, generally, with those of the well-known Commentators, MATTHEW HENRY and THOMAS SCOTT, and of that large body of Christians to whom the epithet 'evangelical' is usually applied.

While the chief aim of the commentator will be to give a plain and practical exposition of the *lively oracles* of God, it will also be his endeavour to embody in the work as much information regarding the geography, natural history, and antiquities of the Bible, as its limits will permit.

The Commentary will be accompanied with a new Translation of the Testament from the original Greek, based on Mr. Wenger's Revised Version, and fortified by critical and philological notes.

The work is to be issued in monthly parts. Each monthly part is to consist of 32 neatly printed 8vo. pages. The subscription is to be 8 annas per number, or 5 Rs. for 12 numbers, *if paid in advance.* The first number of the series will, D. V., come out on the 1st of July next.

As the native Christian community is too poor to support entirely a work of this kind, the editor trusts that he will readily obtain the sympathy and assistance of his European Christian brethren.

Parties, desirous of subscribing to the Commentary, will please communicate their wishes, by post, to the Rev. Lal Behari De, Culna.

Missionary and Religious Intelligence.

1.—MISSIONARY MOVEMENTS.

We forgot to mention last month, that the Rev. Dr. LEGGE of the London Missionary Society's Mission in China sojourned at Calcutta almost through the entire month of April. He has since sailed for England.

2.—Death of the Rev. Mr. Gossner, of Berlin.

Father Gossner, of Berlin, has been called to his rest. He fell gently asleep on the 30th of March. He had to suffer considerable pain in his last days from gravel. On the 29th he received the Lord's Supper after which he lay still taking little notice of the bystanders, till he expired, in the full possession of consciouness, about noon of the 30th March. Father Gossner was the founder of the Chota-Nagpore Mission, and also (conjointly with the Rev. Mr. Start) of the German Mission in Behar. He was no ordinary man. His appearance reminded one of Luther, and his spirit too was much of the same stamp. His labours in St. Petersburgh, though of short duration, were blessed to the conversion of very many souls.

3.—The Kishnaghur Christians' Memorial.

As this Document has often been referred to, we insert it here, from the last Calcutta Report of the Church Missionary Society.

"To the most Noble, the Governor General of India.

"The Humble address of the Native Christians residing in the district of Kishnaghur.

"It is now 100 years that, by the Divine favour, the illustrious English have in a very wonderful manner brought under their dominion and good government a great part of the world, by which the people of Bengal have enjoyed great security and lived in happiness and safety. The Government have promulgated very beneficial laws for the punishment of the wicked, and the protection of the peaceable inhabitants, and by many kinds of gifts and honors have manifested their affection towards their subjects, and rendered them illustrious—the very relation of which benefits almost produces tears.

"But what painful circumstances have now arisen—that suddenly like thunder, in the midst of the territories of such powerful and very just English, danger has arisen;—alas, their own forces have revolted, and manifest treason in many parts of the Hon'ble Company's territories, especially do they slay persons connected with the Government (*lit.* royal persons) with their wives and children. These bad news we have learned through many of the Newspapers, and in the trouble of our Governors we are troubled, and with troubled minds, we give our signatures to state, that in case any further troubles should arise, we Native Christians in the Kishnaghur district, if called on, will be ready to aid the Government to the utmost of our power, both by bullock-garries and men, or in any other way in which our services may be required, and that cheerfully and without wages or remuneration.

"If a letter be sent to the Missionaries in the Kishnaghur district, what we have said shall be cheerfully done; they will exert themselves to give their people, or to aid in any way that may be required. We Native Christians, being happy in the prosperity of the Government, desire also to share in the troubles that may come upon it.

"It may be right to ask one question of our illustrious Governor;—why, after so long a time, has Almighty God so suddenly permitted troubles to arise? He does nothing without a cause. It may be perhaps, that in the Hon'ble Company's territories there has been some injustice towards the ryots permitted to continue, on which account God has caused difficulties to arise.

"However that may be, we shall day and night continue in prayer to Almighty God that he may pardon whatever is wrong, and restore the blessing of peace to the country."

28th May, A. D. 1857.

THE

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I.—*Revival of Religion in the United States.*

The News of the Churches, for May, contains the following article on this subject.

The Religious Revival continues most rapidly to spread over many parts of the Union. Its influence has also begun to be felt in Canada, especially at Montreal. An esteemed correspondent writes to us from the latter city:—"There is no doubt of the genuineness of the good work in the progress, but many of the pretended reports of meetings, especially in New York, are fitted to injure rather than help it. There is a good deal of religious interest here; and, for the past four weeks, union prayer-meetings have been attended daily by large numbers. Similar meetings are now being commenced in various towns of Western Canada. We are all hoping and praying to hear of a great awakening in the mother-country also."

The principal characteristics of this movement are, that it has proceeded rather from the people themselves, than *directly* from the pulpit ministrations; that it has no prominent leaders, but proceeds *silently* to pervade the masses; that it is promoted chiefly by unions for prayer, which begin to be held even among those who had hitherto been living entirely without religion; that its effects are perceived in every section of the Church in which the doctrines of Christianity are truly preached (Episcopalian, Presbyterian, Methodist, Congregationalist, Baptist); and that it is noticed in detail in all the journals of the day, scarcely any of them daring to turn it into ridicule, except the *New York Herald*, which does so only indirectly, the Romish journals, and one organ of the Puseyite party, which is indignant at its irregularities.

We now proceed to give a few extracts from American journals. As to the characteristic features of the revival, the *New York Observer* says:—

"1. The unsectarian character of the work is one of its marked features. In the prayer-meetings and in the preaching services the clergy and laymen of various names are found in the work associated as brethren, and not from any effort or arrangement to secure such a result, but as a natural operation of the influences at work. In the pulpit the ministers of neighbouring churches labour together in delightful harmony, praying and preaching, and their people in the pews enjoy the common ministry of the Word, with increased satisfaction, that it is presented in such a spirit. Sectarian influences may be at work, and doubtless are, in the several spheres of individual church action, but we venture to say, that no revival was ever known before, where Christians of various church relations were more happily and generally united in its promotion.

"2. The revival is evidently and confessedly the work of the Holy Spirit. Had it been preceded by the preaching of one or more *revivalists;* had it been 'got up' by protracted meetings in the churches; had it been the result of combined and pre-arranged measures on the part of the pastors of the city, there would have been more reason to apprehend that merely animal excitement had been wrought, and what was of man would soon come to nought. But, on referring to the files of the *New York Observer*, we find that so long ago as in October 1857, in the midst of the great commercial panic, we were making mention of the noon-day prayer-meetings in this city, and speaking of the evident presence of the Holy Spirit in the midst of the people assembled. This was long before the *idea* of a great revival had entered the mind of the Church at large; long before the meetings had begun to attract any general attention. And when the subject claimed the thoughts of Christians in other parts of the country, they came together in conventions to PRAY. Preaching was not the agency sought or employed, so much as prayer. The name of no one man has been associated with the work as an instrument. The glory is not to be divided between *men*, but is to be given exclusively and alone to God.

"3. The Spirit has made the providence of God a blessing to the Church. This is so obvious that it needs no illustration. The connexion between the prostration of business and the revival of religion is known and acknowledged by the Church and the world. We see allusions to it, as a fixed fact, in the secular papers; we hear it constantly in private conversation, and we presume that no candid mind has any doubt in respect to the remarkable fact.

"4. The revival is marked by a quietness, freedom from extravagance in measures, manner, and spirit, a depth of earnestness on the part of Christians, and a respectful consideration on the part of the world, that are peculiar to this work, as compared with those of former years. We have been at many of the prayer-meetings, where all classes of people seemed to be closely mingled, and a high degree of religious interest was awakened, requests for special prayer were made in behalf of persons present and others absent, and some rose and asked prayers for themselves, and yet there was nothing boisterous, nothing fanatical, nothing inconsistent with the

most reverential, spiritual, and tender feeling. The singing was social and cheerful, the prayers were solemn and appropriate; sometimes they were offered *in silence*, the whole assembly spending some minutes in silent prayer for persons who had arisen to signify their desire to be prayed for; but in all these meetings we have not seen or heard anything to offend good taste, or jar upon the nerves of the fastidious. We presume that this remark will not apply to the meetings that have been held in parts of the city we have not yet visited; and it is very likely that in some of the churches there have been extravagances such as are usual in times of great religious excitement. But such exceptions must be so few and rare as not to be observable on the surface of the wide-spread revival. In these meetings the deep solemnity resting on the countenances of the people present was singularly impressive. Every man's face reflected an earnest heart. All seemed to be *anxious* for more and more of the spirit that pervaded the place. Yet this was sought in silence. The feeling was subdued. The Spirit wrought the fruits of peace and gentleness and order, in the mass and in the individual. If the opponents of revivals have hitherto had reason to complain of ranting, and noisy demonstration, and appeals to the passions, and attempts to frighten men into religion, they have had very little, if any, opportunity to point to such excesses of zeal in the work now in progress.

"5. And this suggests another feature specially note-worthy—the respect paid to the revival by the world around. The absence of all opposition to the movement is remarkable. The willingness of worldly men to lend their aid in various ways to furnish facilities to promote it, has been frequently a subject of mention. The disposition of men of business to leave the most pressing calls, and spend the best hour of the day away from their daily avocations, and in a prayer-meeting, is a striking sign of the times. But more than all these, the attention given to the revival by the secular press is the most extraordinary evidence that the world, as distinguished from the Church, is engaged in the present religious awakening. Our exchange papers from the East, West, North, and South, with one accord make respectful and interested mention of the work, some of them devoting large space to notices of the revival in distant places, and all apparently taking satisfaction in the progress of the work. We do not recall but two papers in the United States that oppose the revival. These are the *New York Churchman* and the *New York Herald*. The former denounces it as if it were the work of the devil; and the latter heaps ridicule upon it under the flimsy pretence of patronizing it. Both are actuated by the same desire—to make the revival odious in the sight of the world. Both have assumed a fearful responsibility, and we leave them to meet it in company.

"6. The number of conversions in this revival it is impossible to estimate at present. Already we hear of twenty or thirty thousand, but these amounts have no reliable basis. Our churches are receiving new converts by scores and hundreds. Thousands have

doubtless been converted, who have not as yet offered themselves for membership in any church: But it is universally believed, that in this city, as well as in the country at large, a greater number of persons have been renewed within the last three months, than in the same length of time in any previous revival.

"7. These results show that the work of conviction and conversion has been more rapid than is usual even in seasons of revival. Perhaps the process of conviction has not been as pungent and exciting, or, we may say, as *demonstrative*, as cautious pastors desire to witness in the experience of anxious sinners. We are told that the process is calmer, more intellectual and reflective, than violent, spasmodic, or passionate. In a revival so widespread as this, and acknowledging no great leaders, there must be various manifestations, and this last remark may by many be considered inappropriate.

Mrs. Harriet Beecher Stowe describes thus the features of the movement in a letter to the *Independent*:—

"It was in this crisis—after so long a time, when God had broken every idol as by a lightning stroke—when old political parties lay headless and handless as Dagon, and the golden calf was stamped to pieces and scattered on the waters of bitterness—it was in an hour of national dismay and humiliation, that meetings were appointed for prayer in New York city. They were appointed in the business quarter by business men—by men who felt themselves wrecked and broken, and who bethought themselves, in their extremity, of God. But it was not only there that the voice of prayer began to ascend. The stroke had spread desolation through our land, and thousands of households, whose earthly all had been swept away, were looking to God in their extremity. This great affliction came like John the Baptist in the wilderness, saying, 'Repent, for the kingdom of heaven is at hand!'

"And now what we see is a work unprecedented in any former times. It is not to be ascribed to the career of any preacher—it seems, in fact, not to have come primarily from the ministry at all, but to have *welled up from the heart of the people* toward the pulpit, rather than rolled down from the pulpit to the people. Instead of mass-meetings to hear preachers, we have mass-meetings of brethren moved with one accord to pray and to open their hearts to one another.

"It is remarkable that no modern language can more fitly describe the existing state of things than that of the prophet Zechariah uttered twenty-three centuries ago.

"'Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily and pray before the Lord, and to seek the Lord of Hosts.'"

The *Watchman and Reflector* says:—

"No one can have failed to notice that the large majority of converts in the powerful revival now sweeping over the land are of adult years. Many of them have passed the period of middle life, and not a few are far advanced in old age. This is an omen for

good. It will confirm the faith of the churches in the good old doctrine that nothing is too hard for God. He can convert the old as well as the young. He can bend the will of the obdurate blasphemer as easily as the will of the pliant child. The churches were practically losing faith in the conversion of adults. They looked at the matter with human eyes. They discerned the force of habit; the obstacles accumulating each year in the way of spiritual progress; the strengthening of worldly influences; the weakening of religious impressions; and they inferred very naturally that conversions in mature life were rarely to be expected. Humanly speaking, they were right. There is less hope of the conversion of an old man than of a youth. There is less hope that an inebriate of forty years' indulgence will reform, than that the lad who has just begun to taste the deadly poison will abandon the cup.

"But the things which are impossible with men are possible with God; and hearts that no human agency could soften or subdue, yield like tow in the flame to the Omnipotent Spirit. Luther and Knox, Paul and Augustine, must fall prostrate in the dust when God speaks, no less than the more gentle natures of Melanchthon and Wilberforce. We rejoice that the scepticism which was slowly eating its way into the Church is checked in its progress, and it is seen that Divine grace can change the heart of the banker, the merchant, the statesman, or the judge, as easily as the heart of the child."

As to the more recent aspects of this religious movement, the *New York Observer* of April 1st, states:—

"The wave of Divine influence, of which we have made mention for many weeks, continues to roll over our land, and to be attended by results in the awakening and conversion of souls, such as have never before been witnessed in this country. From every quarter we hear that there is no perceptible abatement in the work; crowds every where flock to the places for prayer and religious instruction, and large numbers are asking what they may do to be saved, while many have recently learned the song of salvation.

"Our notices of the work in weeks past have had particular reference to this and other large cities, but we are happy to know that it is no less deep and powerful in the villages and country places. We believe that in some of these places the number of converts is much greater, in proportion to the population, than in our large towns. There is, of course, not the same outward manifestation as here, where meetings are held at almost all hours of the day, and where tens of thousands may be congregated within a walk of a few minutes, but there is the same spirit of earnest inquiry and the same cause for rejoicing over the salvation of men.

"In this city, the various meetings continue to be as much crowded as ever. Those at the Dutch Church in Fulton Street, at the Methodist Church in John Street, and at Burton's Old Theatre in Chambers Street, are as densely thronged as at any former time, and the interest is unabated."

The Newspapers abound with detailed accounts from all parts of

the country of the extension of the movement. The features are generally everywhere very similar.

The *New York Observer*, of 8th April states: "There is no perceptible abatement, as far as we can learn, in the remarkable work of grace which is going on in our city. The meetings are still crowded daily, and cases of awakening, and of hopeful conversion, are constantly occurring. We do not know that any attempt has been made to number the conversions, and we trust that all attempts to do so, at least at the present time, will be omitted. There is oftentimes more of ostentation and of human pride in such an enumeration than of gratitude for spiritual blessings. It is far better to go quietly on the work of the Lord, and to leave it with him to "write up the people."

"We desire to make a renewed and special record of the fact, that the meetings in this city, although so large and so diversified in the character of those who attend them, and even of those who conduct them, continue to be free from the excitement and extravagancies which have marked former revivals of religion. This work seems to be quite free from reliance on human agency for the influences of the Spirit. There are few announcements of the names of preachers or speakers, and little running after any that are named. This is one of the many evidences that this is an outpouring of the Holy Spirit. God the Father, Son, and Holy Spirit is honoured, and not man.

"The meeting at Burton's Old Theatre was closed on Saturday, on account of the lease of the building for the U. S. Courts, possession being given on Monday. A new place has been opened in Broadway, near Wall Street. The meetings up town are continued in many churches, some of them being moved from one church to another from week to week."

The *Watchman* and *Reflector* of 15th April, continue to give accounts of revivals in all parts of New England. The Universalists, Unitarians, &c., who at first attempted to mingle in the movement, are now denouncing it on every side. Day after day, in all parts, two or three crowded prayer-meetings are being held. A number of colleges have become affected; merchants in their counting-houses, waiters in hotels, even sailors, and others generally reckless, have begun to hold their special meetings. The following quotation gives a picture of what appears to have happened in numerous other cities:—

"Schenectady, N. Y.—The religious interest in this city is great. Every bell has sounded evening after evening, and every church has been filled. There are two daily prayer-meetings. Converts have come in with surprising rapidity. Union College has been blessed in a manner never before known. Places of resort for dissipation have been thinned out. Many of the oldest inhabitants say there was never before such a time."

II.—*Translation of valuable Tracts.—On the Worship of Shiva.*

(Concluded from page 273.)

Concerning the worship of Shiva.

The followers of Shiva are called Shaivas, and no Shaiva takes water without first repeating the invocation of Shiva. The mantra or invocation of Shiva is thus, (हौं) *houng*. Besides this *houng* muntra there is another invocation as, ह्रीं ह्रौं नमः शिवाय ह्रीं. And those who worship Shiva according to the invocation of Nilakantha repeat the following invocation; ह्रां ह्रीं ह्रः ह्रौं नमः नीलकण्ठाय नमः। In this manner there are several sentences without any meaning, which being pronounced with the fingers being applied to the nostrils, they suppose that their desire will be successfully accomplished. And the name of Shiva is introduced in various invocations, all which I have refrained from giving, lest the readers of the book be displeased. Be that as it may, be pleased to hear the meditations on Nilakantha and Shiva; as

The contemplation of Nilakantha.

बालार्कायुतनेजसं धृतजटाजूटेन्दुखण्डोज्ज्वलं,
नागेन्द्रैः कृतशेखरं जपवटीं शूलं कपालं करैः।
खट्वाङ्गं विधृतं त्रिनेत्रविलसत्पञ्चाननं सुन्दरं,
व्याघ्रत्वक्परिधानमम्बुजनिलयं श्रीनीलकण्ठं भजे।

The meaning is, Splendid like the new sun, bearing matted hair, joined to a part of the moon, crest formed by snakes, name repeater, holding the sharp spear, upheld like the trident, endued with three eyes and five faces, beautiful, clothed in tiger's skin, dwelling on a lotus, the illustrious Nilakantha, him I worship.

The contemplation of Shiva.

ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसं,
रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नं।
पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानं,
विश्वाद्यं विश्ववीजं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रं।

The meaning is, He who is like a silver mountain, ornamented on the head by the beautiful moon, and like a real jewel whose members are shining, in whose hand remains a battle-axe, so that there is no fear of tigers, and he who is gracious, that is, always pleased, and seated on a lotus, and praised by the gods, has his seat made of a tiger-skin, and (is) the beginning of the world, and the carrier off of all fear, and endued with five faces and three eyes, that Shiva always contemplate.

O Reader, by reading the contemplation of Shiva, it may be supposed that Shiva is all in all, and that there is no one else like him. But whatever gods and goddesses you read about, each is said respectively to be the chief. Hence I ask, whom will you serve as God? and from whom will you daily seek salvation? If you do honour to one, you affront another. Alas, foolish Hindu gentlemen, how long will you honour Shastras founded on error, and all the gods and goddesses? Whilst there is time, search for the true religion, or you will be destroyed.

Hindu women and men form the shameful Shiva linga with clay, and worship it. The mantras for making and consecrating it* are given below. O Reader, consider.

Mantra for making the Shiva linga.

हराय नमः इति मृदाहरणं।
महेश्वराय नमः इति शर्करातुषादिरहितसंगठनं।
पशुपतये नमः, इति वज्राय फट्॥

Mantra for the consecration.

नमः शूलपाणे, पिणाकधृक्।
इहागच्छ, इह तिष्ठ, इह तिष्ठ इहसन्निहितो भव, सुप्रतिष्ठितो भव,
मम कृतां पूजां गृहाण, अत्राधिष्ठानं कुरु।

When thus the formation and consecration of the Shiva linga has been accomplished, they worship it. Then putting ashes upon the face of Modesty (i. e. being without shame,) both females and males intertwine their fingers so as to produce an indecent representation, called *mahámudrá*, which they exhibit before the Shiva linga.

Form for making the mahámudrá.

रसानां शोधनं सम्यक् महामुद्रा विधीयते।
योनिं वामाङ्घ्रिणापीड्य कृत्वा वक्षःस्थले हनुं॥

Kási Khanda, 41 *chap.*

Afterwards they read the praises of Shiva. Many and very great are the praises of Shiva. From the fear of being too prolix I do not write them; only the salutation of Shiva I have written, and thus conclude the account of his worship.

Salutation of Shiva.

नमस्तुभ्यं विरूपाक्ष नमस्ते दिव्यचक्षुषे।
नमः पिणाकहस्ताय वज्रहस्ताय वै नमः॥

* It appears that there are local variations in the text of these mantras.

नमस्त्रिशूलहस्ताय दण्डपाशासिपाणये।
नमस्त्रैलोक्यनाथाय भूतानां पतये नमः॥

Alas, by reading this salutation of Shiva, you would suppose it addressed to a hunter, and could never suppose it addressed to God. But the Hindu gentlemen by calling that Shiva *god*, do greatly dishonour the true God.

Concerning Ban Raja's worshipping of Shiva.

King Ban, the eldest son of King Bali, was a very renowned Shaiva. He first established the Charak, or Hindu Swinging festival, in honour of Shiva. And a report is current, that king Ban having devoted himself to Shiva, became a Sanyasi or religious mendicant, and afterwards pierced himself with iron darts, and swung round upon the Charak tree. After king Ban no kings or respectable persons have ever become such devotees as to perform the worship of Shiva by swinging, &c. And in the Hindu Shastras there is no command to keep the Charak festival.

Had there been such, doubtless respectable persons would have kept it. The Bráhmans even do not worship the Shiva of the Charak festival. None but outcast unclean Bráhmans perform the worship of the Shiva of the Charak festival. Alas! still the common people of Bengal do not perceive that the respectable people cause the common people to be wounded and injured, merely as an amusing spectacle for themselves. O all ye common people of Bengal, why do you endure infinite trouble, and become the laughing stock and sport of the rich and self-indulgent? And see, they consider you to be low people, and treat you in the manner in which they would treat beasts. I am very much astonished that you should not perceive this. Behold, what proof is there that you are of lower caste than other people are? As the Bráhmans are sinful, you also in the same manner are sinful in the sight of God. Yet, being deceived by their words in reference to the Charak festival, you pierce and wound your bodies: what is the cause of this?

If you say, there is holiness in it, then consider: If there were holiness in it, then certainly all people like you, should become Sanyasis at the Charak festival. But when all castes do not perform it, then certainly the Bráhmans and others who do not join you, do it only to make an exhibition and shew, they do it for nothing else whatever. For this reason I entreat you no longer to injure or hurt your bodies at the senseless Charak festival. For he that gives trouble to his body without cause, certainly breaks the command of God. And behold, by the service of Shiva there never can be salvation: of this the special proofs have been previously given.

O Reader, now read what I have to say concerning the true God and the Saviour of the world, and take refuge in Him: by which having obtained deliverance from sin, you will enjoy eternal happiness.

Concerning the true God, and the true Saviour.

Behold, Reader, the true God is the Creator of the world, which Shiva is not. The true God is omnipresent, omniscient, all-seeing, the mine of all goodness; but Shiva is not such. And, behold, the worship of the true God may be performed in any place.

Salvation is not obtained by going to any particular place, but for the purpose of seeing Shiva it is necessary to go to Benares. The true God is perfectly righteous, but Shiva was exceedingly impure and sinful. The true God is perfect in knowledge, but the ignorance of Shiva has been frequently made manifest. Therefore, O Hindu gentlemen, how much longer will you be addicted to the vain worship of Shiva? Shiva has never made an atonement for your sin. And being sinful himself, he never was able to take away the sins of others. Therefore listen to my sincere advice, take refuge at the feet of the great Saviour, the Lord Jesus, the Son of the true God, by which you will be able easily to obtain salvation. In the Holy Book it is written, that when the fulness of time was come, then God, the ocean of love, influenced by love to man, sent his own perfect, spotless, Holy Son, the Lord Jesus Christ, for the deliverance of the human race, fallen and immersed in the ocean of sin. Christ in a supernatural manner was born of a virgin, and became incarnate in this sinful world. And for the reconciliation of mankind with God he taught the right way. Christ says, I am the true way, if any one does not go by me, he cannot approach the Father. He says, Without holiness no one can obtain a place in the kingdom of God. He says, O man, with all thy heart, with all thy strength, with all thy mind practise faith, hope and love towards the Great Father, God; and love man as yourself. He further says, that no liars, lascivious persons, lustful persons, drunkards and the like shall obtain salvation. He also says, that for the service of God, there is no need of resorting to any particular place; in every place, under all circumstances, with the help of the Spirit of truth, we can find God who is a Spirit. Christ also says that none but the humble, the forgiving, the merciful, the loving and the peacemakers can know God. He not only gave a continued series of other wonderful instructions, but at length, as the representative or surety of man, he entirely kept the whole law of God. And that punishment for sin, which, had it fallen on

man, would have been eternal misery in hell, the merciful Jesus for the salvation of sinners took upon himself, that he might deliver the human race. So that every sinner who with repentance believes in the Lord Jesus Christ, obtains for his sake, without price, deliverance from the punishment of sin, and becomes an inheritor of eternal and heavenly happiness. See, Reader, what other friend of sinners is there like Christ? Alas, there is no one; as it is said, that in the world, besides the name of Christ Jesus, there is no other such name, by which sinful man can obtain deliverance. And the promise of the great Saviour, the Lord Jesus Christ, is, that if any man takes refuge in him, and places all his confidence in him, and walks in his footsteps, to that man he gives His Holy Spirit; by whom the sinful nature of the sinner is gradually destroyed, so that he obtains a new nature and is enabled to do works pleasing to God. And as by virtue of the atonement effected by Christ he obtains deliverance from the punishment of sin, so by the help of the Holy Spirit he obtains deliverance from the power of sin, and the desire of sinning; and thus by degrees he tries and endeavours to become holy like God. For without holiness no man can obtain a place in the kingdom of God.

Now, O Reader, without delaying any longer, abandon the vain service of Shiva, and believe only in that Jesus Christ who is the mine of true happiness: by so doing you will obtain the great salvation. Consider, O Reader, none but Christ has become incarnate for your salvation: if you despise so great salvation, how can you be delivered from the ocean of sin? For this reason, O Reader, hear my entreaty. Behold, death having opened his terrible mouth is ready to devour you. In what hour and in what minute he will come and seize you, is uncertain. For this cause, while time remains, take refuge in the Lord Jesus.

As it is written, To-day, if you will hear the voice of God, harden not your hearts. O friend, in whatever condition you are, come quickly, come to Jesus, and drink the living water without money and without price. Behold, after death there is no time for repentance. For this reason pray always that you may obtain the Holy Spirit, and believe in the Lord Jesus Christ. Be grieved on account of all your former sins, and take refuge at the foot of the cross for the pardon of the same, that you may obtain the great salvation. Now, O God, in thy mercy grant repentance to the reader of this little book, and give unto him eternal life through Jesus Christ. Amen.

III.—*The Educational Destitution in Bengal and Behar; and the London Christian Vernacular Education Society for India.*

[Our readers are now well apprized of the formation and objects of the above-named Society. Missionaries of all denominations having hailed its formation with the greatest delight, the subject was formally brought before the Calcutta Missionary Conference, on Tuesday, 6th April last. On that occasion a Committee, with Dr. Duff as its Convener, was appointed, and requested to draw up a statement or report, to be submitted to a future meeting of Conference. On Tuesday, 1st June, this statement was brought up by Dr. Duff; and after being read and carefully considered, was cordially and unanimously approved. As the object is, as far as possible, to assist in promoting the noble design of the London Committee, it was agreed that the statement should be printed, and copies of it forwarded to the President and Members of the Committee at home. It is proper to add that the statement now prepared, was submitted to, and approved of by, the Conference, before its author knew of the existence of a statement recently published by the London Committee, in accordance with a resolution passed at the preliminary meeting held on the 18th December, 1857.—EDS. *C. C. O.*]

The Destitution.

In order to quicken and arouse the philanthropy of the people of Great Britain, and impel them to embark their utmost energies on the enterprize, the first point on which their most earnest attention ought to be concentrated and rivetted is the fearfulness of our educational destitution.

Having to deal exclusively with the Provinces of Bengal and Behar, we shall, for the sake of brevity, purposely confine our remarks to these; though we may add that careful enquiry has satisfied us, that, with regard to the matter now on hand, all the Provinces of India—Northern and Southern, Eastern and Western—with their 180 millions of inhabitants, belong substantially to the same category of Educational Destitution.

The aggregate population of Bengal and Behar, has been estimated, at the lowest reckoning, in round numbers, at *thirty-six millions.*

Now, as regards the *juvenile* part of the population, from the most favourable average, furnished by European Statists, it appears that 366 in a 1000, or about *eleven-thirtieths* of the whole people of any nation may be reckoned as under *fourteen* years of age*—and

* To prevent all mis-apprehension on the subject, it may be as well to state, once for all, that the writer of these remarks inserted, several years ago, in the Calcutta Review, an article on "the indigenous education of Bengal and Behar"—and that, in freely availing himself. in the course of the following observations, of the statements and conclusions of that article, he is only borrowing from himself.

that of this entire population of children *three-sevenths* are of an age to go to school, even when the school-commencing age is fixed at *seven years complete*. In India, however, the school-commencing age is, in point of fact, not *seven*, but *five* years. This would render the proportion of the juvenile population of the school-going age not *three-sevenths*, but about *three-sixths* or *one half*. Let us now, then, actually apply these proportions to the case before us. In Bengal and Behar, as already stated, there is a population of 36,000,000, or *thirty-six* millions. Eleven-thirtieths of this aggregate will give us a juvenile population amounting to 13,200,000, or upwards of *thirteen* millions. The half of this gives us 6,600,000, or upwards of *six millions and a half*, as the number of children of a school-going age.

Here the important question arises,—Of this vast aggregate of a school-going age, how many, apart from recent Missionary* and Government operations, receive school instruction of any kind?

On this subject we are happily not left to the results of casual observation or loose conjecture.

In 1835, Mr. Adam—a gentleman pre-eminently qualified by his knowledge of the people and their language—was appointed by that enlightened nobleman, Lord William Bentinck, as Commissioner, to "conduct enquiries into the state of native education in Bengal;" in other words, to ascertain, "with all attainable accuracy, the present state of instruction in native institutions and in native Society"—his instructions plainly stating that the Government "deemed it more important that the information obtained should be complete as far as it went, clear and specific in its details, and depending on actual observation or undoubted authority, than that he should hurry over a large space in a short time, and be able to give only a crude and imperfect account of the state of education within that space." It is not too much to say that never were such wise instructions more wisely, energetically, or searchingly carried out. Of the multifarious results, or returns, of Mr. Adam's most minute and elaborate investigation, it is not too much to say, that, considering the life and vigour which he infused into all his operations, and the unslumbering vigilance with which he superintended them down to the minutest items of detail—considering, too, the nature of his own official appointment and the full equipment which he possessed of all the official means, appliances and agencies necessary to render his enquiry at once extensive in its scope, and complete and accurate in its details,—it is not too much to say that the returns must be regarded as the most perfect of the kind ever yet obtained in India, and in general worthy of the most assured and undoubting confidence.

Looking, then, at the authoritative numerical tables, with which

* These are purposely excluded from our estimate, because, however improved the *quality* of the instruction given in connection with these, the *number*, actually benefited by it, is so small, compared with the teeming masses that are unaffected by it, as to resemble a drop in the ocean or an atom in the mountain.

Mr. Adam has supplied us; and bearing in mind that under the term "instructed" are included all that have obtained *any kind or degree of instruction*, however humble—including even those who can merely *decipher writing or sign their names*, and often even that very imperfectly,—we deduce this generalized result, that, in Burdwan, the most highly cultured of the *specimen* districts visited, only 16 per cent. of the teachable or school-going juvenile population do actually receive any kind or degree of instruction; and in Tirhút, the least cultured district visited, only 2¼ per cent. receive any kind or degree of instruction;—while the *aggregate average* for *all* the districts visited is no more than 7¾ per cent., leaving 92¼ out of every 100 children of the teachable age *wholly destitute of all kinds and degrees of instruction whatsoever!* And taking this as a fair, legitimate, and inductively established average for all Bengal and Behar, with their many millions, how fearful—how utterly appalling the aggregate amount of educational destitution! Since there are, as we have already seen, in these two Provinces, 6,600,000 or upwards of *six and a half millions* of the school-going age; and since of these, only 7¾ in a 100, receive instruction of any kind; it must follow that only 511,000, or about *half a million*, receive any kind of instruction—leaving 6,088,500, or about *six millions* of children, capable of receiving school instruction, wholly uneducated! That is, a number of school-going children in the provinces of Bengal and Behar alone, wholly uneducated, *greatly more than double the aggregate of the entire population of Scotland, including men, women, and children!*

But the mind cannot adequately realize the aggravated nature of such destitution, unless it be distinctly remembered, that a wholly uneducated juvenile population must give us a wholly uneducated adult population.

Not satisfied, however, with deducing this as a necessary consequence from his tables of juvenile educational destitution, Mr. Adam, in order to ensure the strictest accuracy, resolved, for the sake of comparison, check, and correction, to institute rigid inquiries into the numbers of the *infant* and *adult* population, or persons below *five* and above *fourteen;* as also, into the respective number of the *latter*, or adult population, that were *more or less instructed, or wholly uninstructed.* From the tables and statements which he has furnished under this head, we deduce this as the result; viz., that the *aggregate average* of *more or less instructed adults* for *all* the districts visited is no more than 5½ per cent., leaving 94½ of every 100 adults *wholly destitute of all kinds or degrees whatsoever of school instruction!* What, then, must be the amount of educational destitution among the adult population of Bengal and Behar with their many millions? The sum total as we have already seen, of the population in these two provinces, is 36,000,000, or thirty-six millions. Deducting from this amount, the juvenile population of 13,200,000, or upwards of *thirteen* millions, it will leave 22,800,000, or *nearly twenty-three millions* as the aggregate of the adult population.

But we have already found that, of the adult population, only an average of 5½ in 100 have received instruction of any kind. It will hence appear that, of the entire adult population of about twenty-three millions, only 1,254,000, or about *a million and a quarter* have received school instruction of any kind;—leaving 21,546,000, or upwards of *twenty-one and a half* millions of adults wholly uneducated!—that is, a number of adults, in the provinces of Bengal and Behar alone, wholly uneducated, considerably exceeding in amount the entire aggregate of the population of England and Scotland united, including men, women and children! What a tremendous conclusion to have been arrived at, is this! Upwards of *six millions* of children of the school-going age, and upwards of *twenty-one and a half millions* of adults, in the provinces of Bengal and Behar alone, without one shred or tittle of school instruction of any kind or degree, however humble, meagre, or inadequate!*

Thus to look down on an expanse of absolute ignorance—a sheer intellectual and moral waste—would be sufficiently painful. But, alas, there is something more painful still;—and that is to look down on a region that is not merely sterile of all that is useful or wholesome, but spontaneously prolific of all that is unprofitable and noxious. Now, that is precisely what truth and reality—justice to the great cause we advocate, and justice to the people of India—imperatively demand of us. Mr. Adam was too much disposed to view the whole case *negatively;* in other words, to treat it simply as a question of *ignorance.* Even then, as we have seen, on his own showing and in accordance with his own clear admissions, the contemplation is a harrowing one. But, how much more so does it become, when we reflect, that as regards the overwhelming majority of the juvenile and adult population, there is not merely a *total absence of school-instruction of any kind for good, but the positive presence and ever-active energy of an education of circumstances for all manner of evil?*

As regards *actual innate* ideas or impressions, the mind of man may be truly allowed, agreeably to the phraseology of Locke, to come into the world, as unvaried a blank as "a sheet of white paper." But then all sound philosophy, backed by scripture and experience to boot, must convince us that, though destitute of actual innate ideas or impressions, the mind does come into the world endowed with various *innate powers, susceptibilities or tendencies* which only await the presentation of their appropriate objects to insure their various and fitting development. In this truer aspect of the case, the mind may be said rather to resemble "a sheet of white paper," which has been written all over with divers chemical solutions—the letters, words, and sentences remaining wholly invisible, until brought in contact with heat, or any other exciting cause,

* Facts like these may help the friends and supporters of the British and Foreign Bible Society to understand better the force of some of the statements in the recent minute or memorandum of the Calcutta Auxiliary, which went to check or even rebuke the over-sanguine expectations of many relative to India as a field for the *immediate* and *universal* distribution of the Bible.

fitted to reveal them in perceptible legible forms. The mind of man, somewhat similarly endowed with latent and undeveloped powers, susceptibilities and tendencies, is, immediately on its introduction on the actual stage of time, plunged, as it were, into an atmosphere of circumstances, which, calling these varied powers, susceptibilities and tendencies into active exercise, impart unto them all their own peculiar tinge and colouring. It is thus that the intellectual and moral faculties are most influentially moulded, —the future life and character most effectually shaped and formed. The manners, language and pleasurable associations of earliest youth become the habits of maturer years. The feelings, prejudices and predilections of the susceptible mind of the child become the predominant feelings, prejudices and predilections of the indurated mind of the man. In this view of the case, we cannot but respond to the truth and accuracy of the sentiment expressed by a British Journalist, when he exclaims,—"How infinitely small is the education which is obtained at school, compared with that which is obtained at home! The formation of habits and the acquisition of rules of conduct, the most efficacious of all processes of education, take place outside the walls of schools, and are derived chiefly from example and association in infancy. It is indeed in the dwellings of the people that the mind and character of the people are formed, that their physical frames are matured, their moral natures educated, their judgments guided and directed, and that their future place in the scale of morality and intellect is determined."

Such being the acknowledged potency of the education of external circumstances, let us consider, for a moment, the social atmosphere into which every Hindu is plunged from the very dawn of his palpable being! What sights and sounds encompass him all around, by night and by day—imprinting the most vivid images of sense on the captive mind, and exciting the most carnal propensities of the unregenerate heart! The subject is too vast to be entered on here; we can only passingly and incidentally allude to it. It would require whole volumes to depict the endless round of shews, spectacles, and revelries,—the monotonous circle of mechanical forms, frivolous rites and ceremonial mummeries—which constitute the popular worship of Hinduism, and endow it with resistless fascinations to infantile minds, whether of earlier or of riper years.

Now, viewed in reference to its effect on the *intellect* only, what must be the influence of a system like this in perpetual operation? a system which robs the divine Being of every attribute fitted to awaken veneration, gratitude or love;—a system, which virtually and practically converts cows, monkeys, dogs, jackals, squirrels, birds and other animals—trees, plants, books, wood, stone and other lifeless substances—into gods, or objects of religious reverence;—a system studiously inculcating as worship a mass of trivialities such as one would think "could only be practised by infants taught to do so by their nurses, or by persons devoid of intellect?" What, we ask, must be the direct and legitimate influence of such a system on the intellect of its enthusiastic votaries, young and old?

What can it be, except a resistless influence in depraving the reason and judgment—in crippling and degrading the cognitive powers—in paralysing the energies of original thought—in fettering or even crushing the spirit of enquiry—in contracting, if not wholly annihilating, the capacity of accurate discriminative discernment;—in a word, in superinducing and perpetuating a state of hopeless childhood and mental imbecility?

And if such be the inevitable effect of the existing system of things on the *intellect*, still more disastrous is the influence which it exerts on the *moral* nature of the Hindu community.

In the existing circumstances of that community, there is not merely the absence of any principles fitted to elevate the moral character, but the positive presence of every principle fitted to destroy it. Think of the mantras or popular formularies for inflicting damage or mortal injury on enemies. Think of the rites and ceremonies for obtaining success in invading the rights of property and violating the sanctity of a neighbour's home. Think of the promiscuousness with which persons of all sexes, with scarcely a covering, perform their ablutions in tanks and sacred streams. Think of the wanton and lascivious dances, constantly exhibited before the idols, with their fitting accompaniments of filthy and abominable songs. Think of the apathy, the hard-heartedness, the unfeeling disregard of human suffering produced by the distinctions of caste; the self-inflicted cruelties, and the brutal exposures of the sick and the dying. Think of the boundless license to all vice and crime afforded by the unseemly characters of the gods, the very objects of devotion and worship, whose unworthy exploits are perpetually rehearsed amid the excitement of festivity, music, and song;—how they quarrelled with each other, kicked and abused each other, and in their various social feuds and domestic scuffles often bore away the most unmistakeable badges of their folly and shame, in the loss of an eye, a tooth or a head; how in their personal bearing and demeanour towards others they were ever and anon guilty of the worst possible excesses—excesses of dishonesty and fraud, of lying and deceit, of intemperance and licentiousness, of ferocious cruelty and bloody revenge;—in a word, how the popular gods of Hinduism, whose lives and actions are constantly imaged before the mental eye of their deluded votaries, are beings who seem to differ from the most depraved of the race of man only by their superiority in power and wickedness—beings whose society, *if they were merely human*, would be systematically shunned by the wise and the good; whose movements would be scrupulously watched by the myrmidons of a vigilant magistracy; whose most frequent homes ought to be the penitentiary or the jail; and whose exit from the stage of time might well be the penalty-consecrated pathway of the most reprobate of felons! Think of all this, with seriousness and sobriety, and then say, whether the unavoidable *tendency* of the whole be not, to blunt the sense of decency—to extinguish all feeling of delicacy—to replenish the imagination with thoughts of impurity—to pollute the best of the affections—to sear and deaden the conscience and so render

it insensible to the distinctions of right and wrong, truth and falsehood—to stunt the growth of every nobler and more generous aspiration—to excite into inordinate development every grosser and more prurient inclination of the naturally corrupt heart;—in a word, to habituate to scenes, sentiments and practices which cannot fail to issue in a depravation of all morals and a deterioration of all manly character. And yet, is not this—with exceptions so few, and modifications so partial and unimportant, as not materially to affect the general estimate—is not this indisputably, in its broad and characteristic lineaments, a painful but faithful portraiture of the actual condition of the great masses of the native population?

The intellectual and moral condition of the *wholly uninstructed* masses, constituting the overwhelming majority, we have now briefly glanced at. And surely the picture is a dark enough one. Nor is the dark shade much lightened, when we fix our gaze on the intellectual and moral condition of the *partially* or *inadequately instructed minority*. That minority consists of *two divisions*:—the smaller, those who enjoy a *learned;* the larger, those who enjoy an *elementary*, education.

Learned Education.

The state of those who enjoy a learned Education, may again be considered with reference to the great divisions of the population, the *Musalmáns*, and the *Hindus*. Of the former the grand media of instruction are the *Persian* and the *Arabic;* of the latter the *Sanskrit*.

In the Persian schools, Mr. Adam found the course of instruction possessed of a more comprehensive character than that pursued in the Bengali schools. And it might be supposed, says he, "that the moral bearing of some of the text-books would have a beneficial effect on the character of the pupils; but as far as I have been able to observe or ascertain, those books are employed, like all the rest, solely for the purpose of conveying lessons in language—lessons in the knowledge of sounds and words, in the instruction of sentences, or in anecdotal information, but not for the purpose of sharpening the moral perceptions or strengthening the moral habits. This, in general native estimation, does not belong to the business of instruction, and it never appears to be thought of or attempted. Others will judge from their own observation and experience, whether the Musalmán character, as we see it in India, has been formed or influenced by such a course of instruction." Mr. Adam distinctly informs us, as the result of his own observation, that the Muhammadan possessed no "*moral* superiority" over the Hindu. Indeed, he might well have added, that while, negatively, there is nothing in what is taught fitted to "sharpen the moral perceptions or strengthen the moral habits," there is a vast deal in the works studied, which is calculated to blunt or pervert the intellectual powers, vitiate the moral feelings, and steep the whole soul and body in a very quagmire of pollution.

Of *Arabic* schools there are two sorts, which may be contra-distinguished as *Formal Arabic* and *Learned Arabic*, properly so called.

The former of these institutions may be described as intended *exclusively* for instruction in the *formal or ceremonial reading* of certain passages in the *Koran*.

"The whole time," says Mr. Adam, "stated to be spent in school varies from one to five years. The teachers possess the lowest degree of attainment to which it is possible to assign the task of instruction. They do not pretend to be able even to sign their names; and they disclaim altogether the ability to understand that which they read and teach. The mere forms, names and sounds of certain letters and combinations of letters they know and teach; and what they teach is all that they know of written language, without presuming, or pretending, or aiming to elicit the feeblest glimmering of meaning from these ample vocables. This whole class of schools is as consummate a burlesque upon mere forms of instruction, separated from a radical meaning and purpose, as can well be imagined. The teachers are all *Kath Mollas*, that is, the lowest grade of Musalmán priests, who chiefly derive their support from the ignorance and superstitions of the poor classes of their co-religionists, and the scholars are in training for the same office." After such a statement, we need not be surprised at Mr. Adam's conclusion, that "no instruction can be more insignificant and useless, and in every respect less worthy of notice, than those Arabic schools, viewed as places of instruction."

The *learned Arabic* schools, properly so called, are of course of a higher order. They are intimately connected with the Persian, and almost imperceptibly run into each other. The subjects taught are somewhat varied. The works on Grammar occupy a prominent place. Complete courses of reading on rhetoric, logic and law are embraced. The external observances and fundamental doctrines of Islam are minutely studied. The works of Euclid in Geometry, and Ptolemy on Astronomy in translation are not unknown; other branches of Natural Philosophy are also taught; and the whole course is crowned by the perusal of treatises on Metaphysics, deemed the highest attainment of the instructed scholar. Perhaps, remarks Mr. Adam, "we shall not err widely, if we suppose that the state of learning amongst the Musalmáns of India resembles that which existed among the nations of Europe before the invention of printing."

This is the most favourable picture, which, in a generalized way, can be given of these Arabic Institutions; for, in none of them singly can it be found fully realized.

And if the subjects taught, be not, by any means, of a liberalising and edifying character, the deficiency is certainly not supplied by any redeeming qualities in the mode of teaching or the system of discipline. No words can possibly convey any adequate conception of the indolence and listlessness, the drowsiness and sleepiness, the disorder and anarchy, which reign paramount in a Persian Arabic Institution.

From such a course of teaching and discipline, what beneficial effect on the mind and character could possibly be expected to result? To suppose any such sanatory influence possible, would be

to annihilate or reverse the established laws of antecedence and consequence. Perhaps the only consolation consists in knowing, that, in the Provinces of Bengal and Behar, the whole scheme of purely Arabic education is prosecuted by comparatively so small a number of students. For, when we reflect on the genuine spirit of the Muhammadan system,—how it inculcatess a *rigid monotheism*, or *lifeless empty deism*, which, "by denying the Trinity, and with it all personal manifestation of the Deity, limits its idea to the depths of eternity, without admitting any true or living communication of the Godhead with what appertains to time, and thereby naturally allures the *metaphysical pride* which in this abstraction hath made itself its own God;"—how the *sensual Eudaimonism*, to which it "opens so free a scope, must rally round the Apostle of lust the multitude that burns with all the passionate glow of the fervid South, and place under his control all the wild fiery energies of that region"—thus re-establishing the reign of sensuality on earth, to be terminated by a "Paradise of lust" in the world to come;—how the *Ethical Pantheism* which it professes, "while it furnishes a pretext, a motive and a palliation to all the pretences of the mighty, to the ambition of usurpers, the violence of pride, and the arrogance of tyranny, and at the same time consoles and disarms the injured and the oppressed by the inevitableness of destiny, must draw to its preacher the men of the sword, of violence and of blood"—thus encouraging the craving thirst for conquest, stimulating the malignant passions of hatred and revenge, and even commanding "irreconcilable enmity, eternal warfare, eternal slaughter, to propagate throughout the world a belief in its blood-stained prophet of pride and lust;"—when we calmly reflect on all this, we may be disposed to reckon it a gracious interposition of Providence, that the study of the higher Arabic Literature, is, in point of numbers, at so low an ebb, instead of regretting that the more advanced disciples of this "pure old doctrine of all-conquering Islam and of all-surpassing faith," are so few in number, and drink so scantily at its original well-heads.

We now come to the other great class of learned schools, or that in which the literature, law, philosophy and religion of the *Hindus* are taught through the medium of the *Sanskrit* language.*

To a certain extent, Sanskrit learning is *open* to all respectable classes of native society. *Castes*, inferior to the Brahmanical, *may* study the more secular branches, such as grammar and lexicology, poetical and dramatical literature, rhetoric, astrology and medicine. But the higher and more sacred branches, such as law, the six systems of Philosophy, and the mythological poems, are the peculiar inheritance of the Bráhman caste. Such, in theory, is "the distinction recognised in the legal and religious economy of Hinduism; but, practically, Bráhmans monopolize not only a part, but nearly

* Let it be noted that our objections refer exclusively to the *subject-matter* usually taught through the medium of the Sanskrit and other learned languages —not to the languages themselves, when taught for purely philological and ethnological purposes.

the whole of Sanskrit learning." In the Behar districts, visited by Mr. Adam, *both teachers and students, without a single exception, belonged to that caste;* and the exceptions in the Bengal districts were *comparatively few.*

As to the *subject-matter* of learned instruction in *Sanskrit*, it is not possible, within our narrow limits, to do more than briefly allude. In *Philology, Grammar, Lexicology*, there is much that is good; though even these are strangely mixed up with what is idolatrous and superstitious.

In *Poetry*, the *Drama, Rhetoric* and *General Literature*, with much that is harmless, there is a vast deal of what is utterly demoralizing.

Even the study of *Law* is made the vehicle and cherisher of false religion in its most idolatrous forms. And, as if superstition were inherent in the soil of this land, and all-pervading in its atmosphere, it must, even in the department of legal scholastic discipline, cause its claims to be heard, and the feelings which it engenders to be systematically cherished.

In the department of *Logic*, there is much that is eminently fitted to acuminate and subtilize the intellect; but the system, as a whole, must be regarded as tending to waste its powers on hair-splitting distinctions, and to paralyse its energies by the expenditure of these on the pursuit of what is frivolous, or meaningless, or useless, or worse. The stupendous pile of subtilties, which, throughout the entire cycle of the middle ages, the European mind, for lack of more wholesome nutriment as well as more fitting materials to work on, continued ingeniously to spin out of its own substance, and which it required the "Reformation" of a Luther and the "Instauration" of a Bacon, with the convulsions of empire and the crash of ancient institutions, to sweep away,—can alone convey an approximate conception of the masses of sharp-edged *organa* and gossamer-like tenuities, that have accumulated in our Indian Schools of Logic, and constitute the staple commodities of intellectual production and distribution there.

Besides these principal grades of schools of learning, there are seminaries for the inculcation of other branches of *Sanskrit* lore, which must not be wholly passed by, unnoticed.

There are *Medical* schools, for the study of the most approved Medical Shastras, which, whilst containing much that is useful, though inextricately intermixed with the strangest fallacies and quackeries, have, in their own department, exercised for ages a supremacy, "so absolute and undisputed, as to have repressed all independent inquiry, observation and experiment."

There are *Astrological* schools, which embrace the teaching of the art of divination and the casting of nativities by the situation and aspect of the stars—as if modern science were a fable, and the triumphs of modern philosophy a dream!

There are *Philosophical* schools, in which Theistic, Atheistic, Atomic and Ideal schemes of Philosophy are propounded with as much zeal, as if they were the happy discoveries of yesterday, in-

stead of the periodically-reviving and periodically-exploded errors of successive ages and of different climes.

There are *Pauranic* or *Mythological* schools, in which are read portions of the eighteen *Puranas*, with selections from the *Ramayana* and *Mahabharat*, the gigantic epic poems of India,—containing fabulous accounts of the creation, the genealogy and achievements of incarnate gods and heroes, with all manner of wild and extravagant legends.

There are *Tantric* schools, in which are taught those works that are employed in explaining the "formulas peculiar to the votaries of Shiva and the female Deities, by which they seem to obtain supernatural powers and accomplish objects either good or bad for themselves or others." The followers of this Tantric system are, even among Hindus, notoriously "intemperate and licentious in their habits and manners, not only believing that the use of intoxicating liquors and an unlimited indulgence in licentiousness is permitted, but that it is enjoined by the system which they profess."

There are *Vedantic* schools, in which are read the *Bhagavat Gita*, a celebrated episode of the Mahabharat, unfolding a curious scheme of half-mythological, half-philosophical rationalism; the *Vedanta Sara* and other treatises expository of *Pantheism*;—a system, which in its more ideal and spiritual, not less than its grosser forms, impiously confounds the creature with the Creator—inflates the soul with a pride vastly more towering than that of Stoicism—sanctions or inculcates the popular polytheistic idolatry—enforces the abhorrent dogma of transmigration through the varied forms of animate and inanimate nature—and, by authoritatively teaching that final beatitude consists in a literal immersion or absorption of the human spirit in the unfathomable abyss of the divine essence, virtually points to the atheist's hope and godly man's fear—a moral and intellectual annihilation!

But, apart altogether from the distorted views of moral and religious truth inculcated in the Sanskrit institutions, and the perverted habits of mind contracted in acquiring them, Mr. Adam himself distinctly admits that in them both teacher and taught are only wasting their time, their learning and their powers on a vast deal of what is utterly frivolous, or useless, or worse.

"The native mind," says he, "of the present day, although it is asleep, is not dead. It has a dreamy sort of existence in separating, combining, and recasting in various forms the fables and speculations of past ages. The amount of authorship shewn to exist in the different districts is a measure of the intellectual activity which, however now misdirected, might be employed for useful purposes. The same men who have wasted and are still wasting their learning and their powers in weaving complicated alliterations, re-compounding absurd and vicious pictures, revolving in perpetual cycles of metaphysical abstractions, never ending still beginning, have professed to me their readiness to engage in any sort of literary composition that would obtain the patronage of Government."

And it is a notable fact that when our professedly *Christian* Government proposed to establish and endow the present Sanskrit Col-

lege of Calcutta, the illustrious Raja Rammohun Roy, himself one of the profoundest scholars in Eastern and Western lore, felt constrained, as a Patriot and Philanthropist, to address to our Supreme authorities an earnest remonstrance against it.

"The proposed Seminary, or Sanskrit College," said he, "similar to those which existed in Europe before the time of Lord Bacon, can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors, or to society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtleties, since produced by speculative men, such as is now commonly taught in all parts of India. The Sanskrit language, so difficult that almost a life time is necessary for its acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost impervious veil is far from sufficient to reward the labour of acquiring it. If it had been intended to keep the British nation in ignorance of real knowledge, the Baconian Philosophy would not have been allowed to displace the system of the Schoolmen, which was the best calculated to perpetuate ignorance. In the same manner, the Sanskrit system of Education would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature."

When, then, to the useless, the frivolous, and the puerile acquisitions of Sanskrit Learning, which, instead of truly bracing and invigorating the mental faculties, tend rather to dilute and rarify them into a vain and subtilizing spirit of error, we add the towering pride thereby engendered, the callousness of feeling, the total insensibility to the wants and miseries of man, together with the defence which it involves and entails of all that is blasphemous in erudite Pantheism, and all that is revolting in the popular idolatry,—we surely have a picture, in which the resemblance of each better light is wholly shrouded and eclipsed by the reality of the darksome shadows.

Elementary Education.

Let us now turn to the indigenous system of *elementary* education, whether *public* or *private;* i. e. whether carried on in public Schools or in private families.

1. Look at the *subject-matter* or *nature and amount* of the instruction communicated.

At the outset, it may be noted, that in purely indigenous Schools, the use of printed books in the native language appears hitherto to have been wholly unknown; and except in a few districts, the number of schools in which written works or manuscript text books, are not employed, vastly exceeds the number in which they are used. How then, in the *former* description of school, is the business of education conducted? Why, simply thus:—All that the scholars learn is acquired from the oral dictation of the master. What is so acquired is firmly lodged in the memory by dint of incessant repetition, without any understanding, for a long time, of what meaning the sounds so imitated, convey.

But the point of chiefest importance is that which concerns the *subject-matter* of what is taught, whether *orally*, or by the aid of *manuscript* text books. What constitutes the *staple* or *substance* of the intellectual, moral and religious provision which is supplied to the opening mind of ingenuous Hindu youth? As regards the use of particular pieces of compositions, there is considerable variety—some being employed in one locality and others in another —one or two only being found in some schools, and a larger number in others. But, as regards their general and essential character there is a distressing sameness—a terrible uniformity. Apart from the rhyming arithmetical rules of *Subhankar*—a writer whose name is as familiar in Bengal as Cocker in England, without any one knowing who or what he was, or when or where he lived—these scholastic compositions and text books consist of translated extracts of wild and extravagant legends from the Purans and other shastras, more particularly works describing the adventures and loves of Radha and the incarnate god Krishna, together with the boyish amusements of the latter, such as his boating pleasures on the Jumna in the neighbourhood of Brindavan, and the tricks which he played the milkmaids with his youthful companions. There are also hymns or songs without number, in praise of the goddess Durga and other popular divinities. But the works or pieces that are best known and in most general use throughout the country appear to be the following:—The *Chánakya*, a series of slokes or brief sententious sayings, in the proverbial style, avowedly in praise of learning and precepts of morality; the *Gangá Bandaná* describing the virtues of the river goddess; the *Saraswati Bandaná*, or salutation to the goddess of learning, which is committed to memory by frequent repetition, and is daily recited by the scholars in a body before they leave school, all kneeling with their heads bent to the ground, and following a leader or monitor in the pronunciation of the successive lines or couplets; the *Guru Bandaná*, a doggrel composition containing an expression of the respect and devotion due from the scholar to his teacher; the *Guru Dakhiná*, another doggrel composition which, in glowing terms describes the fee or reward which Krishna and his brother Balarám gave to their teacher, after having finished their education, and which is constantly sung by the elder boys of a school from house to house to elicit donations for their master.

But no mere general description can convey the remotest conception of the genuine nature and character of these almost universally current school compositions. Of these, by far the most respectable is the *Chánakya*, which does contain many passages that are negatively unexceptionable, and a few that are positively good. But even its best parts can scarcely be said to rise beyond the inculcation of a *secular sort of prudence*, and never ascend, even in incidental allusion, into the lofty region of pure and godlike morality—the morality of essential truth, inflexible rectitude, unspotted holiness, and disinterested love. On the other hand, the work constantly descends into dead levels and depths far

beneath the platform of a worldly wise and enlightened prudence. The spirit of enmity, revenge, selfishness, covetousness, and carnal indulgence seems not sanctioned merely, but positively inculcated.' We quote a few slokes as specimens :—

"A man should be kind and liberal to some enemy, that he may by his assistance be able to kill another; as he would pick out the thorn sticking in his feet by means of another thorn.

No trust should be placed in rivers, in creatures armed with claws or horns, or in men with weapons in their hands; neither in women or royal races.

For a time of adversity it is proper to preserve wealth, which, however may be expended for the preservation of your wife; but you should always preserve your personal welfare even at the sacrifice of your wife or wealth.

A wife is requisite for the purpose of having a son, a son is requisite for the purpose of offering funeral cakes, a friend is requisite for assistance in time of need, but wealth is requisite for all purposes.

Possessing plenty of eatables, a good appetite, the power of sexual intercourse, handsome wives, a liberal heart, and property, are the sure indications of the meritorious actions of man in his former life.

Fresh meat, soft rice newly prepared, cohabitation with young women, fresh clarified butter, warm milk and tepid water, are the six things which are beneficial to life."

We may next notice the *Ganga Bandaná*, or hymn in praise of the Ganges, as a genuine specimen of that description of popular scholastic composition. As it is short, we shall give it entire,—leaving it to the reader to infer the state of mind that can *believingly* entertain the sentiments expressed in it, and joyfully and triumphantly give them utterance. It is as follows :—

"O (Ganga) the river of the gods, whom the Purans declare to be the purifier of the fallen and the most ancient, to thee I pay my reverential bow. Thou art sprung from the foot of Vishnu, art called Drabamahi (fully dissolved,) and art alike the mother of the gods, giants and men. Thou didst reside in the drinking pot of Brahmá, and wast with him sanctifying his whole region by thy presence. But observing the wickedness of living creatures, and intending to destroy their fears of death, thou goddess of the gods, hast come down to this world. Bhagiratha, a descendant of the solar race, first showing thee the way, conducted thee to this earth below. The most sinful and misbehaved, merely by touching thy waters, ascend up to heaven with their corporeal frame entire. Thy waters are perfectly pure, and the fruits of drinking them are so various, that even Brahmá and Vishnu could not describe them. Who can speak of thy glory, since, Shulapani, (the spear-handed Shiva) holding thee on his head, thought himself dignified! If rice, herbs, &c. be dressed in thy water, the gods would take the same, considering them as a rarity. That boiled rice also becomes full of ambrosia,—and, according to Vyása, the taking of it destroys the fear of death. The place of thy junction with the sea, is equal to Baikuntha in sanctity, and its importance is so great that neither Brahmá nor Vishnu could fully appreciate it:—the very sight of it takes away *all* the sins of men. Thy waters possess such transcendent qualities that if a man (whether he be of low birth, a Sudra, or a religious mendicant) were to bathe in them on the last day of Pous, he secures for himself a mansion in the heaven of Vishnu. The very utterance of thy name is all that is necessary for *directly* sending a person

to the abode of Vishnu, without the necessity of his visiting the realm of Yama. When the father, mother, son or wife of a person unceremoniously throws his lifeless corpse upon the burning pile, and with feelings of abhorrence returns home, after having bathed in thy waters, it is thou who at that moment takest him into thy bosom. The kindred and friends who loved him, while he had the power of acquiring, mourn over his death only for a day or two. In such dreadful times none but thy feet are his real friends. No sooner is the dead carcase of an individual, partly eaten up by crows and jackals, drifted by any means to thy shore, than hundreds of heavenly nymphs, holding fans in their hands, come down and wait on him. I would rather be a lizard, a crab, or even the young one of an emaciated bitch, and live near thee, than be the lord of millions of elephants in a place not sanctified by thy presence. Worms, insects and birds, even kings, down to millions of other living creatures, are equal in thy sight. If the most sinful and wicked once touch thy waters during their whole life time, thou becomest a shelter to them on the last day. Even if, from the distance of a hundred yajanas (or eight hundred miles) from thy stream, a person were to utter thy name, immediately does he become perfectly holy. The ashes of the descendants of Sagar who had been destroyed by the curse of a Brâhman, having come in contact with thy waters, assumed human forms with four hands, and ascended up to Baikuntha (the heaven of Vishnu). Thy glory, oh Ganga, is far beyond my power to describe; the Agama and Purans unfold it at full length."*

Having requested an intelligent and respectable native to furnish us with a set of the *slokes* or *metrical couplets*, which he had learned *memoriter*, when in the *Patshala* or vernacular school, he sent *one* as a *specimen*, accompanied with a literal translation in English, and enclosed in a note, of which the following is a *verbatim et literatim* copy.

"Sir,—I beg to state that when I was translating this sloke—which I learnt by heart when very young, from my *Guru mahashai* or teacher, without at the time understanding the meaning of it, whether it implied a dog or an ass, a kind of unpleasurable sensation arose in my mind which made me indeed miserable. Afterwards, the whole mind rebelled with frown and anguish against the ideas which that sloke conveys, as if they were more than virulent venom, fit only to bring destruction on man. Therefore I humbly beg that you will kindly excuse me for not translating the other slokes, which are more or less obscene than the one already translated; for I am afraid they will make me unhappy too, nay, they will make me worse. I wish that all the waters of forgetfulness would come to wash away from the tablet of my memory such slokes as these—they are most baneful.

I have, &c., &c.

———."

While the translated sloke is of so gross a nature that we dare not insert it here, we need scarcely add that we hastened to release our native friend from the odious task which we had unconsciously imposed upon him;—with feelings of deep and unfeigned regret at the discovery, that one portion of the vernacular scholastic instruction is, in some respects, even worse than our previous experience of its puerile and legendary absurdities, or its idolatrous and barbarous teachings, had led us to expect or conceive.

* Shishubodh.

2. Look at *the system of Discipline*—This is a subject which apparently did not attract Mr. Adam's attention. But as it is one of vast importance in enabling us to arrive at a just and sober estimate of the genuine character and practical effects of the existing system of scholastic tuition, we must endeavour to supply a few brief notes founded on our own enquiry and experience.

If the scheme of teaching be throughout one of dull, dry, plodding, monotonous mechanism—acting on head and heart with all the force of a congealing efficacy—the scheme of discipline may be truly characterised as throughout a *reign of terror*. Kindness, patience, generosity, love—all are alike unknown here. Fear is the first and last and only motive brought into play; punishment the first and last and only stimulant. In varying the modes of this punitory discipline the utmost ingenuity is exercised. With the cane the master is always armed, as with an instrument as indispensable to his vocation, as the eyes for seeing or the ears for hearing; and it is in constant and faithful exercise. The open palm and clenched fist are also vigorously applied to the back, the cheek, and the head. These are but the common droppings that fall with the frequency and fulness of tropical showers. Of the other varieties constantly exhibited, the following may be taken as those of most ordinary occurrence. A boy is made to bend forward with his face toward the ground; a heavy brick is then placed on his back, and another on his neck; and should he let either of them fall, within the prescribed period of half an hour or so, he is punished with the cane. Or a boy is condemned to stand for half an hour or an hour on one foot; and should he shake or quiver, or let down the uplifted leg before the time, he is severely punished. Again, a boy is made to sit on the floor in an exceedingly constrained position, with one leg turned up behind his neck. Or, still worse, he is made to sit with his feet resting on two bricks, and his head bent down between both legs, with his hands twisted round each leg so as painfully to catch the ears. Again, a boy is made to hang for a few minutes, with his head downwards, from the branch of a neighbouring tree. Or, his hands and feet are bound with cords; to these members so bound, a rope is fastened; and the boy is then hoisted up by means of a pully attached to the beams or rafters of the school. Again, nettles, dipped in water, are applied to the body, which becomes irritated and swollen; the pain is excruciating and often lasts a whole day; but, however great the itching and the pain, the sufferer is not allowed to rub or touch the skin for relief, under the dread of a flagellation in addition. Or the boy is put up in a sack along with some nettles, or a cat or some other noisome creature and then rolled along the ground. Again, the fingers of both hands are inserted across each other with a stick between, and two sticks without drawn close together and tied. Or, a boy is made to measure so many cubits on the ground, by marking it along with the tip of his nose. Again, four boys are made to seize another, two holding the arms and two the feet; they then alternately swing him and throw him violently to the ground. Or, two

boys are made to seize another by the ears; and, with these organs well outstretched, he is made to run along for the amusement of the bystanders. Again, a boy is constrained to pull his own ears; and if he fail to extend them sufficiently, he is visited with a sorer chastisement. Or, two boys, when both have given offence, are made to knock their heads several times against each other. Again, the boy who first comes to school in the morning, receives one stroke of the cane on the palm of the hand; the next receives two strokes; and so each in succession, as he arrives, receives a number of strokes equal to the number of boys that preceded him;—the first being the privileged administrator of them all. When a boy wants to go out, the common practice is to throw a spittle on the floor; if it dries up before he returns he is punished with the cane; or, if not, a boy hostile to him, may, with or without the cognizance and connivance of the master, come and wipe it out, in order to ensure his punishment. When, instead of teaching, the *Guru mahashai* or master betakes himself to the making or copying of Almanacs and horoscopes, as he constantly does, to eke out his scanty allowances, the boys, too, very naturally betake themselves to extraneous modes of diversion and employment, such as playing and pinching, chattering and frolic, waggery and abuse;—but when, forgetting themselves too far, they become obstreperous and the noise swells into tumult, the teacher is suddenly roused into red burning wrath, and gives vent to his uncontrollable fury in a crushing tempest of indiscriminate flagellation, intermingled with the loud sound of vituperative epithets too gross and shocking to be recorded here.

No wonder though the *Patshala*, or vernacular school, should be viewed, as it uniformly is, as an object of terror by the young. The conductor of it is the ghost that haunts and scares the young. When a child misbehaves, the most severe and awe-inspiring threat of the mother is, "call the Guru mahashai to take him to school." Apart from its general influence in paralysing the intellectual and moral powers, this system of terror leads to many specific practices of a baneful tendency. It superinduces the habit of crouching servility towards the master in his presence, and the rendering of many menial and even dishonest services. To propitiate the dreaded tyrant, the boys are glad to prepare his hookah, to bring fire for smoking, gather flowers for his puja, sweep his lodging, wash his brazen pots, cleave thick pieces of wood for fuel, &c. They are induced to go to the bazar with their written plantain-leaves, and to give them to the shopkeepers as packing materials, in exchange for cowries, fish, tobacco, fruits, betel-nut, pawn, &c., which they present as offerings to the master; or, they are positively encouraged, for his sake, to bring, that is in reality to purloin, or steal, wood, rice, salt, dhal, oil, &c., from home, or from any where else; seeing that those who succeed, by fair means or foul, in presenting such gifts most frequently, have the best chance of escaping the dreaded rod, the best chance of being praised for cleverness, though the greatest dunces; for diligence, though the greatest sluggards; and for knowledge, though the greatest ignoramuses.

On the other hand, as might be expected, the system tends to generate the spirit of hatred, retaliation and revenge towards the master. This spirit practically shews itself in various ways. For example, in preparing his hookah, it is a common trick for the boys to mix the tobacco with chillies and other pungent ingredients; so that when he smokes, he is made to cough violently, while the whole school is convulsed with laughter;—or, beneath the mat on which he sits, may be strewn thorns and sharp prickles, which soon display their effects in the contortions of the crest-fallen and discomfited master;—or, at night he is waylaid by his pupils, who; from their concealed position in a tree, or thicket, or behind a wall, pelt him well with pebbles, bricks, or stones;—or, once more, they rehearse doggrel songs, in which they implore the gods, and more particularly Kali, to remove him by death—vowing, in the event of prayer being heard, to present offerings of sugar and cocoa-nuts.

Once more, the system naturally and even necessarily leads the young to regard the *Patshala*, not as a place of healthful, renovative, mental exercise, but as a sort of dungeon or grievous prison-house, to escape from which is the chiefest of all ends, as the desire to do so is the most powerful of all instincts. Many, accordingly, are the pretexts and expedients resorted to, in order to escape the "durance vile" of scholastic imprisonment. The boy often runs off, for several days, to the house of a relation or friend at a distance; and, on his return, asseverates that he was sent there by his parents. To throw boiled rice on domestic vessels ceremonially defiles them; hence when a boy is bent on a day's release from school, he peremptorily disobeys his admonishing mother, saying "No; if you insist on my going, I shall throw about the boiled rice,"—a threat which usually gains him the victory. If a person of a different caste, or unbathed, or with shoes on his feet, touch the boiled rice or pot of another, it is polluted; hence, when a boy effects his escape from school, he often hastens to some kitchen, touches the boiled rice, or the pots in which it has been boiled, and thus becomes himself polluted; and until he bathes, no one can touch or seize him, without being polluted too. A temporary impunity is thus secured. At other times, the boy finds his way to filthy and unclean places; where he remains for hours, or a whole day, defying the master and his emissaries to touch him—knowing full well that they cannot do so, without partaking of his own contracted pollution. So determined are boys to evade the torturous system of discipline that, in making good their escape, they often wade or swim through tanks, or along the current of running drains, with a large earthen-pot over their head, so that the suspicion of passers by, or of those in pursuit, is not even excited—seeing that nought appears on the surface but a floating pot; or, they run off, and climb into the loftiest neighbouring tree, where they laugh to scorn the efforts of their assailants to dislodge them. In the recent case of one personally known to our informant, the runaway actually remained for three days on the top of a cocoa-nut tree, vigorously hurling the

cocoa-nuts, as missiles, at the heads of all who attempted to ascend for the purpose of securing him.

3. Look at the *teachers, their means of support and qualifications.*

Very nearly the whole of the teachers earn their livelihood by teaching—being regularly paid for their professional services. Bearing in mind that *presents*, whether monthly, yearly, or occasional, consist of rice, fish, salt, oil, vegetables, cooking utensils, tobacco, clothes, &c., the following enumeration will present at once to the eye a tabulated view of the exceedingly varied, or rather grotesquely diversified ways, in which the teachers are remunerated.

Some receive—

Monthly wages only;
Fees only;
Subsistence money only;
Wages and uncooked food;
Wages and subsistence money;
Fees and subsistence money;
Fees and weekly presents;
Fees and annual presents;
Weekly presents and annual presents;
Wages, uncooked food and subsistence money;
Fees, uncooked food, and annual presents;
Fees, subsistence money, and weekly presents;
Wages, subsistence money and annual presents;
Fees, subsistence money and annual presents;
Fees, weekly presents and annual presents;
Wages, uncooked food, subsistence money and weekly presents;
Fees, uncooked food, subsistence money and weekly presents;
Fees, uncooked food, subsistence money, and annual presents;
Fees, uncooked food, weekly presents and annual presents;
Wages, subsistence money, weekly presents and annual presents;
Fees, subsistence, weekly presents and annual presents;
Fees, uncooked food, subsistence money, weekly presents and annual presents.

Now, reducing all these items to a money-estimate, the *mean rate* of *monthly* payment for all the districts visited will be found from Rs. 1-8-7 as the *minimum*, to Rs. 4-12-9, as the *maximum*. This affords to all the *vernacular* teachers of Bengal and Behar, an average monthly professional income of Rs. 2-15-7, or about *three rupees!*—not above *one-half* of what is usually given in Calcutta to the lowest menials or domestic servants.

The details now given abundantly shew by what pinched and stinted contributions the class just below the wealthy and the class just above the indigent unite to support a school; and it constitutes a proof of the very limited means of those who are anxious to give a Bengali education to their children, and of the sacrifices which they make to accomplish the object. But, for emoluments so lean and so meagre, what qualifications can the teachers be expected to present? If it be an universal law that the price of a commodity may fairly be allowed to determine its intrinsic or relative or conventional value, what can be the value, intrinsically, relatively, or

conventionally, of qualifications everywhere estimated and hired at a rate so low as those of the vernacular school-master of Bengal and Behar? Accordingly, it is the fact, that, however low the emoluments in question are, in comparison with those to which competent men might be justly considered entitled, they can scarcely be said to be lower than the paideutic qualifications or marketable commodity of which they may be regarded as the pecuniary equivalent. The following is the result of Mr. Adam's extended observation on the subject:—

"The teachers consist both of young and middle aged men, for the most part simple-minded, but poor and ignorant, and therefore having recourse to an occupation which is suitable both to their expectations and attainments, and on which they reflect as little honor as they derive emolument from it. They do not understand the importance of the task they have undertaken. They do not appear to have made it even a subject of thought. They do not appreciate the great influence which they might exert over the minds of their pupils, and they consequently neglect the highest duties which their situation would impose, if they were better acquainted with their powers and obligations. At present they produce chiefly a mechanical effect upon the intellect of their pupils, which is worked upon and chiselled out, and that in a very rough style, but which remains nearly passive in their hands, and is seldom taught or encouraged to put forth its self-acting and self-judging capacities. As to any moral influence of the teachers over the pupils—any attempt to form the sentiments and habits, and to control and guide the passions and emotions—such a notion never enters into their conceptions; and the formation of the moral character of the young is consequently wholly left to the influence of the casual associations amidst which they are placed, without any endeavour to modify or direct them. Any measures that may be adopted to improve education in this country will be greatly inadequate, if they are not directed to increase the attainments of the teachers, and to elevate and extend their views of the duties belonging to their vocation."

The intellectual and moral condition of the wholly uninstructed masses, constituting the overwhelming majority, we have already glanced at; and, in the preceding statements, will be found ample materials, from which to form an accurate estimate of the intellectual and moral condition of the partially or inadequately instructed minority. To spare the reader the tedium of a lengthened recapitulation, we have only to request that he may be pleased to look back and re-ponder the *statements of fact* already given. Let him look at the nature, character, and influence of the instruction imparted in the *elementary* schools, and say, whether Mr. Ward's estimate of it does not fall far short of the reality, rather than exceed it. Education in these schools, "is confined," says he, "to a few rudiments, qualifying the pupils to write a letter on business, and initiating them into the first rules of arithmetic. A Hindu school is a mere shop, in which by a certain process the human mind is prepared to act as a copying machine or as a lithographic press. The culture of the mind is never contemplated in these seminaries. Hence Hindu youths, though of a capacity exceedingly quick, never find the means of strengthening or enlarging

the faculties. The bud withers as soon as it is ready to expand. Destitute, therefore, of all that is reclaiming in education, of all that contributes to the formation of good dispositions and habits, these youths herd together for mutual corruption. Destitute of knowledge themselves, the parents, the tutors cannot impart to others that which they themselves have not received; human nature takes its unrestrained course; and whatever is in the human heart receives an unbounded gratification." These schools thus viewed, as Mr. Ward does, chiefly in their negative character, are sufficiently uproductive of good and prolific of evil. How much more so when viewed in their positive character! Under the endless recurrence of a dull, monotonous, mechanical routine, the intellectual soil, light by nature and wholly unmanured by art, soon becomes impoverished altogether. Under the combined influences of an utterly vicious system of discipline, the forced initiation into deceptive and dishonest practices, the habitual inculcation of loose, grovelling, carnalizing maxims for the regulation of future conduct, the unceasing repetition of abominably filthy or grossly idolatrous legends,—the moral and religious soil is transformed into a fertile nursery of all manner of rank, unprofitable, and noxious weeds!

Whether, therefore, we look at the wholly uninstructed majority, or the partially instructed minority of the people of this land, we cannot help concluding that the work of *education*, in any right and proper sense of that term, has, except in a few isolated cases, connected with Missionary and other operations, *yet to be begun.*

With these comparatively few exceptions, the provinces of Bengal and Behar, and indeed India generally, may verily be said, educationally, to present an all but universal blank. Indeed so vast, so aggravated is the destitution, so immense, so apparently boundless the field, that one is apt to sink down, staggered, confounded, and almost paralyzed into despondency at the very prospect of it. But Christian faith, feeding on the promises, and Christian benevolence glowing in anticipation of a renovated and gladdened humanity, soon interpose to rouse and rally the best energies of the members of the true evangelical Church of Christ in all lands.

The Remedy.

Such being the destitution, we cannot but hail the recent formation of a society in England for promoting vernacular Christian education in India; and approving of its purpose to *commence* the gigantic undertaking, by instituting *Normal* Schools for the proper *training* of *vernacular* teachers,—we proceed to offer a few plain remarks or suggestions in answer to the question,—*How is the object to be practically carried out?*

1.—*Agent.*

In expounding and enforcing the views of the Society at home, whether orally, by written correspondence, or through the medium of the Press; in waiting on different influential parties and endeavouring to conciliate their good-will, gain their concurrence,

and secure their needful co-operation; in devising suitable plans, selecting qualified agents, and setting up the machinery of a new organization;—much time, strength, and labour must be expended. Now here, there are no Laymen, who are gentlemen at large, like many at home; all are intensely occupied with their own several callings. However able, therefore, any of them might be to undertake the task, none might be found willing; and however willing, none be found able. Neither have we any supernumeracy ministers of any church or denomination, with leisure to encounter the task; nor might they themselves, nor the churches or societies, to which they belong, be inclined to relinquish present labours and devote themselves exclusively to the sort of business involved in the management of so purely scholastic an enterprise. The inference from all this is, that, if the society is earnest and resolute in its purpose, *an intelligent well qualified Agent must, in the first instance at least, be sent from England, to promote its' general objects and interests in India.*

On his arrival, either of two courses would be open to him;—on behalf of the society, to establish for Bengal, or for a large portion of Bengal, a Normal School of its own, under his (i. e. the Agent's) general superintendence;—or, still under his general superintendence, to encourage each Missionary Body to establish a Normal School in connection with their several operations, subject of course, to such terms and conditions as the society, in its liberal and catholic aims, might deem it sufficient to impose.

In either case, it might be desirable or necessary for the Agent to select or obtain local working Committees to assist him with their counsel and influence;—in the one case, a general Committee, composed independently of all denominational differences; in the other, Committees, consisting of members of each separate church or society.

Without going into a detail of reasons, past experience satisfies us, that the latter alternative—that of establishing separate Normal Schools, and separate auxiliary Committees, in connection with the several churches or societies, would, if not at first, yet certainly in the long run, be found the most practicable and effective. For though we have, hitherto, been gladdened with much harmony and unanimity among the ministers and friends of our several evangelical Missions, the *actual working out* of one conjoint educational scheme might, among the contingencies of the future, raise difficulties, excite conscientious scruples, or lead to undesigned collisions, which it would be as well, by timely and prudential anticipation, to obviate.

2.—*Principal or Head Master.*

Since the *Normal School* now under consideration, whether one or many, should be exclusively devoted to training vernacular teachers through the medium of the vernacular dialects, it is clear that the Principal or Head Master should be a Christian man, thoroughly acquainted with the wants of the country and able efficiently to

wield the vernacular language. In order to give tone and elevation to the whole system and set an inspiring example of active energy, it would be desirable that the first conductor of any Normal Institution should be a European, conversant with the native language, and intimately familiar with the habits of the people.

Afterwards the East Indian or Native Christian community must be looked to for a permanent supply of successors.

3.—*Locality.*

Much has been said relative to the proper locality for a vernacular Normal School—city and country having their respective advantages and disadvantages. But if the purely vernacular Normal School be designed primarily, if not exclusively, for the teeming rural population, the result of all experience is decidedly in favour of the country, as its proper site; and in the country, some place, which European society has not yet reached. In order to answer the purpose for which they are trained, the village teachers must, with reference to food, style of dress, house accommodation, and personal bearing, generally retain much of their own primitively simple and inexpensive habits. Now all experience has taught us that, from the weaknesses and foibles inherent in the Bengali character, the ways and appliances of city life are, as a general rule, utterly incompatible with the retention of such habits. It ought, therefore, to be a settled point—settled definitively and at once—that a rural locality, in the very heart of a dense rural population, capable of furnishing abundance of pupils on which to exercise the gifts of the Normal students, and that alone, should be the site of any vernacular Normal institution.

4.—*Pupils.*

That the main bulk of the pupils should, if possible, be Christian, all are agreed; and that the entire course of instruction, as well as regimen and discipline of the institution should be essentially Christian, is a point which calls for no difference of opinion.

But on the point, whether the pupils should be *exclusively* Christian, the judgments of even good men are considerably divided.

Some, from dread of the contaminating and counteractive influences of contact with heathen or non-Christian young men, would have all Christian—waiving all considerations as to number, in the persuasion that on such unmixed Christian companionship the blessing of God would more abundantly rest, and that from it greater benefit would ultimately accrue to the cause of Christ.

Some again who would, on every account, prefer that all were Christian, if obtainable, are impressed with a conviction that the number of such at present in Bengal, both able and willing to devote themselves to the profession of school-masters, must be comparatively very scanty; while the small income to be derived from the profession would act as a deterrent in the case of the more aspiring, ambitious, self-reliant spirits. It would therefore, as they believe, be limiting the operations of the society too much,

to confine itself exclusively to that class. Consequently, they would admit as students such young men also, *as have been educated in Missionary Schools,** and who, though not avowed Christians, have yet imbibed much of Christian sentiment and feeling; and who, accordingly, would not be likely from conviction to counteract the efforts made to give a Christian direction and tone to the instruction imparted to the pupils.

Others, again, agreeing with the latter, as to the probable, or rather certain, scantiness of available native Christian applicants, and the limitation of usefulness which a restriction of choice to that class must inevitably entail, would admit a due proportion of non-Christian young men, who have been educated in Missionary Schools. But not stopping short here, they would go further still, and admit a certain number of promising young men, who might never have enjoyed the advantage of any portion of training in such schools at all.

Looking not merely at the terrible ignorance of the wholly uninstructed many, but at the still more terrible knowledge imparted by wholly heathen teachers to the partially instructed few, they would endeavour to improve the heathen teachers, if they cannot secure enough of evangelized ones; and thereby help to diminish the intensity and swell of the present torrent of unmitigated evil, if they cannot wholly draw it off.

Their hope is that heathen men who willingly receive the instruction, and subject themselves to the discipline, of a Christian institute, could not but contract some degree of reverence for the Word of God, imbibe some portion of its sacred truths, and go forth with feelings, desires, and impulses, of a better kind than could possibly belong to them, had they not been brought into close contact with such an ameliorating and invigorating course.

Their hope is, that they would be disposed to substitute a softening and refining discipline, instead of the hardening and demoralizing one, now prevalent in native schools.

Their hope is that through their agency, many of the present abominable legends and polluting school-books would be superseded by works of a practically useful tendency—alike intellectual, moral and religious.

Their hope is that many of them, with somewhat rectified views and feelings, would, negatively, refrain from communicating the present *quantum* of moral poison to their pupils, and, positively, convey much of the wholesome aliment on which they themselves had been fed.

Their hope is, that, in these several ways, by the repression of much of noxious growth and the culture of much that is salutary, a better and more promising soil might, by God's providential

* Some experienced Missionaries declare that they prefer the mixture of Christians and Non-christians in school classes; as thereby the former are prevented from becoming hot-bed plants, and more life, vigor, and energy are secured.

blessing, be created for the subsequent operations of a more direct evangelical husbandry.

Their hope is, that, through gratitude for benefits received, the Principal of the Normal School and his Christian associates might retain and exert a powerful influence for good over the minds of such men—that in them Missionaries might find auxiliaries to a certain extent, and not as now antagonists, when visiting villages in which their schools are planted—that a respect for Missionaries, thus superinduced in the minds of villagers, in place of the present prejudices, might pave the way for listening with more earnest attention to their message.

But without attempting, in the present state of comparative inexperience, formally to decide which of these courses ought to be recommended as best, it is perhaps wiser, after having thus briefly stated the case for prayerful consideration, to leave the determination of the matter to the Agent and several local Committees who may, hereafter, be charged with the direct responsibility of organizing the proposed Institutions.

In whatever direction the choice may be, it is clear that the admission of pupils must be regulated by certain fixed and well matured conditions, regarding their age, previous attainments, general intelligence, and moral character.

Were there but one Institution at the outset, common to all parties, the pupils might be nominated in turns, or in certain proportions, according to antecedently defined rules, by Missionaries or Missionary bodies of various denominations, or by philanthropic individuals. If each Missionary body were to have its own, the principle of original selection, as well as the mode of filling up subsequent vacancies, would, of course, be very much simplified.

5.—*Boarding Establishment.*

For the Christian pupils attending any such Institution, it will be necessary to provide a Boarding Establishment.

Here, again, several questions have to be carefully considered.

As Native Christian students, whilst attending the Institution, must be provided for, it ought to be laid down as a fundamental rule, that they should be provided for in such a way as not to make them more comfortable during the time of their studies, than they will be afterwards in active life.

With this view a range or ranges of small huts, similar to those in use in the villages, should be erected, and so divided and apportioned, that each student should have for himself a separate apartment for study and sleep. An arrangement of this sort is imperatively demanded by the present extraordinarily relaxed moral habitudes among the people.

There should be a dining-hall in which all could, at meal times, mess together. Christians having no caste, there would be no difficulty in the way; while such a measure is obviously suggested by the strongest motives of economy.

6.—*Monthly Allowance.*

The precise amount of the monthly allowance must depend on the locality. Probably, the wisest and least troublesome plan would be to supply the rice, and to pay the washerman—placing only a small balance in the shape of actual cash in the hands of the students. The total monthly allowance might not far exceed four or five rupees per head; a sum, which would be too small in Calcutta, but not in the Mofussil, unless, indeed, the price of provisions should continue to rise.

7.—*The question about Wives.*

Here, perhaps, when the time for organization comes, it may be necessary to consider and beforehand settle the vexatious question, whether the married boarders are to come alone, or with their wives and possibly their children. Very much is to be said for and against either alternative,—the comfort of the students and a regard to their morality recommending that they should bring their wives; and the comfort of the superintendent as well as the efficiency of the Institution recommending that they should come without their wives. Probably the Institution will not become popular, unless the students are allowed to bring their wives. On the other hand, it must be confessed that Bengali women, with few bright exceptions, are sure to quarrel and give rise to the formation of parties, animated by the fiercest party spirit.

8.—*Non-Christian Students.*

Should it be ultimately agreed upon, that a certain proportion of the students be non-Christian young men—though subject in the main to the same entrance regulations, amenable to the same general discipline, and engaged in the same studies as the Christian students—it is clear that such outside pupils must receive their whole allowance in money, because they would have to provide their own board apart from the Christian Boarding Establishment.

9.—*Studies—Medium of instruction.*

Under the head of studies, there are two points that demand attention—the medium of instruction, and the subject-matter of instruction.

That the *vernacular* should be the *principal medium of instruction*, all are agreed; and that, as such, the study of it should be prosecuted, until freedom, accuracy and fluent command in the use of it, orally and in writing, have been obtained, can admit of no doubt. In Behar the vernacular is the Hindi; in Bengal, the Bengali; alike for the Musalmán and the Hindu population. For, though the Urdu or Hindustani is the current spoken language of the educated Musalmáns of Bengal and Behar, we have the authority of Mr. Adam, the Government Commissioner, for saying that it is "never employed in the schools as the medium or instrument of written instruction." In Bengal proper, therefore, the Bengali

may justly be described as the unversal language of vernacular instruction.

It has, however, been suggested in some quarters that a certain amount of instruction in *English* might be combined with that in the vernacular.

To this we believe there are practically insuperable objections.

English Education is confessedly of the highest importance in regard to the better and more influential classes of the natives, and with a view to the attainment of great and noble objects, which cannot be attained without it.

But the object of the new Society is, in the quickest and cheapest way, to reach the ignorant masses. This grand design can only be attained though means of the vernacular; the study of which, therefore, ought to be held not only as paramount, but exclusive in a Normal Vernacular Institution.

We would not lay much stress upon the alleged fact, that it is difficult to meet with any native, *well educated in English*, who heretofore has made a good teacher in the vernacular and all its adjuncts,—that, when the natives devote themselves in earnest to the study of English, it seems to absorb all their faculties—that the vernacular is then considered by them as a secondary matter, on which, somehow or other, they do not deem it necessary to bestow much attention, or to engage in it with a cordiality fitted to ensure success. We do not, as already said, lay much stress on such allegations, because, however substantially true in times past, there have been noted exceptions; and because, even if there were no exceptions, it would only prove that, hitherto, there has been no sufficient stimulus or inducement to the thorough study of Bengali, no sufficient outlet or remuneration to the Bengali scholar, or that the system pursued has been somewhat faulty or defective,—not that it is incapable of being amended, so as to produce the desired results. Already, the circumstance that, in the entrance and other Examinations connected with the University of Calcutta, a knowledge of Bengali is insisted on, as of equivalent importance to a knowledge of English, has begun to tell influentially on the more careful cultivation of the former.

The really valid objections to the teaching of English in purely vernacular Normal Institutions are of another kind.

There is, *first*, the *time* and the *expense* that must be consumed in acquiring it to *any good purpose*. From experience, we must say that a period of *six years* is the very *minimum*, even in the case of the more clever and talented youths. To require therefore an effective knowledge of English for *village* teachers in Bengal, would, as has in substance been remarked, be somewhat equivalent to requiring for the rural population of England that every parish school master should have a university degree in classical literature.

There is, *secondly*, the uselessness as to any mental illumination, of a mere smattering of English acquired in a shorter time. It is strength lavishly and fruitlessly wasted in "the substitution of a

very imperfect and inaccurate knowledge of English, with a still smaller knowledge of other things, for that higher education through the vernacular, which, while giving full and accurate information of a practical kind, would, at the same time, strengthen the faculties of the mind."

There is, *thirdly*, the actual unfitting of the pupils for the work for which they are destined. What is wanted is, men with a simple but efficient education, specially adapted to the condition and wants of the rural population—men, also, who will be cheerfully willing to labour for *moderate* salaries. Now, in the present state of things, even a *smattering* of English would be sure to elevate young men in their own eyes to a superiority, which would render them unwilling to devote themselves exclusively to the drudgery of teaching the vernacular, or utterly discontented with a moderate salary, such as that to which the past usages and actual ability and willingness of the people must assign a limit. While the teacher, conversant with the vernacular alone, would be satisfied with such a moderate allowance as might be fairly expected from village communities, earnestly desirous of instruction for their children; the veriest smatterer in English would be a dissatisfied and heartless grumbler, were we to offer him less than double or treble that sum.

Altogether, our unhesitating conclusion should be, that if it were thought desirable to establish an English Normal Institution, the principle ought to be adopted that it must be wholly distinct from the vernacular one. Such an institution, being designed to train teachers for the classes above the dense mass of the rural population, might be established in Calcutta, or any other city. Students of extraordinary promise might be admissible into it, from the vernacular institution, without forfeiting their allowance during the time of their studies.* But the question may fairly be raised, whether, with the exception of scholarship-holders, other students should not do without any allowance and without any Boarding Establishment; simply because there is a much greater demand for superior English teachers than for vernacular ones, and because their pecuniary prospects are much better.

Or, perhaps, what would be better still—at once more *economical* and more *effective*—instead of a separate English Normal Institution, a *Normal class* might be advantageously appended to the higher existing English Institutions. This was done, some years ago, with good effect in the Free Church Institution. The native teachers and more advanced of the collegiate students were constituted into a class, for the express purpose of receiving systematic instruction in the principles and improved modes of school-teaching and discipline, or in what the Germans have denominated the science of *Paideiltics*. Throughout the classes of the school department, abundant opportunities were afforded for exemplifying in practice the instruction so acquired. A plan of this kind would add little or

* In the English Department also, the same question may be raised, as to what proportion of the students, or whether any, should be non-Christians.

nothing to the general expenditure of an already efficient Institution. All that would be required, is, that one or other of the Professors, or superior masters, should be competent to give the needful lessons in Normal tuition, and have sufficient time to superintend the practical application of it. Or, better still, if the salary could be afforded, set aside one competent man to the important work of Normal tuition and superintendence, as his special and exclusive vocation.

10.—*Studies—Subject-matter of Instruction.*

Without, at present, attempting precisely to define the necessary requirements for admission into the Normal institution, we may, in a general way, assume that the candidate has mastered his own language, so as to be able to write correctly from dictation, and, through it, the ordinary subjects of elementary education.

What, then, after entry, is he required to learn? The following may be regarded as the principal subjects:—

Daily lessons in the Bible, after the method of which Mr. Stow of Glasgow has furnished the most perfect examples.

The writing of his own language grammatically and idiomatically; with a knowledge of its analysis, its etymology and syntax.

The History of the Jews; of Bengal, India and England; with outlines of General History.

Geography—Indian, General, and Physical, with an ability to draw maps on the black board.

Mental Arithmetic and General Mensuration.

Object Lessons given in the Gallery—Popular Lectures on the more obvious and intelligible portions of the Natural and Physical sciences, such as the solar system; the composition of water and air; heat, rain, dew; light, its reflection and refraction, colour, rainbow; the seasons; principal bones of the human skeleton; digestion and circulation, the ear and the eye; the general properties of matter, motion, the mechanical powers, &c., &c.

In this department of the course, the rules laid down by the Government Inspector of the district for the Hooghly Normal Vernacular School, are deserving of the most careful consideration:—

"The Superintendent's special attention is called to the importance of preparing a series of simple and popular 'lectures' on Astronomy, Geography, and Natural Philosophy, illustrated as much as possible by Experiments, Objects, Drawings, Maps and Orreries. The great object being, as I stated, *to awaken the mind of these Village Teachers and through them of their pupils,—call out the powers of observation, constructiveness, reflection, and to awaken interest in the laws which regulate the world around them.* The students, I observed, may be usefully and properly referred to particular portions of works on these subjects, in order that the lecturer's statements may be illustrated, expanded, and strengthened in the memory; but the less we have to say to mere teaching out of 'Class Books,' the better. Every student should be required to take down, in writing, the main headings of the Lecture he is listen-

ing to, terms which are new to him, especially technical terms, and a very brief note of the main points noticed, but nothing more. This he will do in a 'rough' Note Book. After the lecture is over, each of the students should sit down and draw up, from recollection and his rough notes, a clear and full Report of the lecture in his own words, writing the same in a fair Note Book. When the lecture has thus been written down, it will be an important part of your duty to go carefully over each Report in the presence of the writer, pointing out mistakes in matter, expression, orthography and style, and marking the number of mistakes in a Tabular form,—with a view to assigning a few prizes at the end of each half year to those who have kept the best Note Books."

It is calculated that a course of this description, through the medium of the vernacular, would occupy a period of not less than three years; and such a course ought to be regarded as indispensable for a really qualified and efficient village teacher.

11.—*How to be employed, after being trained.*

If the proper training of teachers be the *first* step towards the successful education of the people, the efficient employment of them is the *second*, and not less important or necessary step. For of what avail is it, to expend money and time and strength in qualifying teachers, if they are not usefully employed, after being qualified? And, how is such useful employment of them to be brought about? is the question that presses for a satisfactory solution.

From what has been already stated, it must be clear that there are great difficulties in the way.

It would not be reasonable to expect that young men,—well trained as teachers in the Normal school, and leaving it in a satisfactory manner, after having creditably passed through the final examination,—would be content with the wretched pittances on which the present race of vernacular teachers are pinched and starved. And suitable spheres for the establishment by them of adequately self-supporting vernacular schools are scarcely any where to be found. As circumstances now are, they would find it almost impossible to succeed even partially. Since a knowledge of the vernacular, and of any thing like substantive knowledge or popular science through its medium, however useful or interesting, affords but very little prospect of pecuniary gain in public offices or elsewhere, native parents, if their ability were even greater than it usually is, are most unwilling to spend much to procure an education of this sort for their sons. And assuredly, the little they might be willing to give, would be utterly insufficient to support respectably trained teachers, such as those would be, whom the new society contemplates sending forth.

Unless, therefore, the Society be prepared to enact, on a great scale, a part as bootless as that of the fabled Sisyphus, it must deliberately make up its mind to assist, not only in *preparing*, but, for some time to come, in *suitably supporting and employing* duly qualified teachers. In a word, unless the Society desire to court the

most disastrous failure, it must be resolutely prepared to assist in the establishment of improved vernacular schools, by guaranteeing to the trained teacher the whole, or at least, a fair proportion of his salary.

What the whole salary, or a fitting proportion of it, ought to be, may vary endlessly with time, place and circumstances. A quantity, therefore, so fluctuating, must be left to be determined by the Society's Agent and Local Committees, as cases arise—each case to be dealt with, and judged of, on its own merits. In general, it may be said that the salary might vary, according to attainments and locality, from 7 to 8, up to 15 or 16 rupees. One thing may, and indeed, ought to be insisted on, from the very outset, and that is, *whenever really practicable*, to demand a fee, however small. The requirement of such a fee will help in teaching the people to value education, as a commodity that is worth paying for. In most cases, however, it ought to be very moderate; especially among the poorer village population; otherwise the attendance of the pupils would be so inconsiderable as entirely to defeat the object of the Society, and of philanthropists generally, in causing an improved education to reach and permeate the sunken masses of this vast land. Cases, however, are sure to arise in which, in the first instance, no fee, however insignificant, can be asked for, with any hope of obtaining it. Numbers do not value, and do not seek for, a written knowledge of their own mother-tongue; still less, the superior instruction of which we desire it to become the medium. And what men do not value, and do not seek for, they cannot be expected to make any pecuniary sacrifice to obtain. Hence, the Government grant-in-aid system, requiring the peasants to pay *half* the expenses of the school, has proved a dead failure. Only £2,361 were expended last year in grants-in-aid for vernacular schools for the education of *thirty-six* millions! Many cases, therefore, may arise, in which, at the outset, the entire or nearly the entire cost of a school may have to be defrayed. And in such cases, the state of dependency may be expected to continue, until the appetite for instruction is so decidedly created, that men shall not grudge any reasonable expense in securing its gratification.

In other cases, the arrangement might be somewhat of this sort. Leaving the teacher to collect what fees he can, a fixed monthly allowance, varying, according to circumstances, from 3 to 7 rupees, or a sum that would not tend to deaden self-exertion, might be guaranteed for a limited period of 6 or 7 years; on condition that, within the first twelve months, he secured, any where, an appointment as schoolmaster; that, in conducting his school he gave satisfaction, either mediately or directly, to the Society's accredited Agent or Agents; and that the allowance was to cease as soon as he had, after the first year, allowed three months to elapse without teaching in school. In very unfavourable or necessitous cases, the guaranteed allowance might be renewable, after the lapse of the stipulated period.

All these remarks about fixed allowances, salaries, or portions of

salary, for limited periods, refer exclusively to native *Christian* teachers. In the case of non-Christian teachers—should such be admitted to the benefits of the Normal Institutions—were they to acquit themselves creditably and leave honorably, in order to encourage and keep hold of them, a moderate allowance might be guaranteed to them for one year only, without any conditions, as it might not be practicable to enforce any.

It is proper, also, to add that, in the case of some of the parties concerned in the establishment of a Normal School system, they might, without any conscientious scruples, be enabled to employ some of the Christian teachers especially, in connection with the grants-in-aid from Government. But, in all other cases, the new society must be prepared to sustain, as far it can, a burden, which is absolutely necessary to the successful furtherance of its own benevolent Christian designs.

12.—*The organization and superintendence of the common vernacular schools.*

In the present backward state of things, the most suitable agency for organizing and carrying on a system of vernacular schools, after duly trained teachers have been formed, would be the existing Missionary bodies; seeing that these are already more or less engaged in that identical work, and, in many instances, only lacking in funds to extend it. The new society, having only to watch over the general carrying on of the scheme, might grant aid to the Missionary bodies, according to the number and efficiency of the schools they might respectively be able to organize and actively superintend.

Should the vernacular school system greatly extend, a separate agency to conduct its details, might be set on foot; but, at the outset, no such separate agency would be either necessary or expedient. A scheme of this kind would be so far favourable to the progress of Christianity, inasmuch as it would furnish Missionaries with a pleasant introduction into many villages, where, as originators of vernacular schools, they would make their appearance as the benefactors and friends of the people, and of the young in particular; and by this means, gain a more ready hearing for the Gospel, than if they had entered them as mere strangers and violent upsetters of the gods of heathenism.

Conclusion.

In the preceding remarks, nothing has been said about the preparation of proper *school books*. Already, there are, happily, books enough of this description for a good beginning. And as fresh experience is gained in connection with Normal operations and the planting of new vernacular schools, these may be greatly improved, or superseded altogether by better ones. New works can also, from time to time, be added, according to the progress of events and the increased appetite for wholesome reading which that very progress is sure to create.

The extraordinary vastness of the field and its extraordinary necessities have now been briefly pointed out; and if the new Society, under an intense realizing consciousness of both, only rise up, in the name and strength of our God, and put forth commensurate efforts, we may soon have education of a *right kind* extended among the countless myriads of India, on a scale of corresponding magnitude;—education, which shall prove the very antithesis of all that is indigenous in this great land;—education, by which the faculties are not only developed, but improved, and set to work in the right way; which does not teach merely, but train; which regards oral precepts, however excellent, when unaccompanied with wholesome restraint, discipline and good example, as altogether inefficient guides for childhood and youth; which systematically aims at making its subjects moral and virtuous as well as learned; which habitually inculcates the great truth that a conquest over the evil passions and desires of the heart is a mightier achievement far, than any triumph over the ignorance of the head; which studiously and decidedly prefers purity of life and integrity and sincerity of conduct to all the merely bookish knowledge in the world; which, taking the Word of the everlasting God for its guide, lays its foundations deep in religious culture, and, by imbuing the youthful mind with the love and fear of the true God, teaches most effectually the love of our neighbour, together with all due respect to his personal rights and social privileges.

IV.—*Extracts from the Indian Report of the Orissa Baptist Mission, for* 1857-58.

While making known, as we did on all occasions, the Gospel of Christ as the only way of salvation for sinful man, we did not fail to speak of idolatry as being condemned by man's natural understanding, as well as being abhorrent to the Almighty Creator, and exposing to His terrible judgments. We were constantly met, as we have been in former years, by the question, How can we worship a God who is invisible? The notion too, which exerts so pernicious an influence over the heathen mind, that every thing is a part of God, was often urged. At one of the markets it was gravely pleaded that, if all people went in the way to heaven, hell would be empty. At another, one of our hearers warmly contended that the Hindu shastras and the christian Scriptures were in substance the same. In reply the Missionary told him of a remark once made by a heathen pundit, who, after reading the Holy Bible, said to him, "Sahib, I perceive there is a great difference between your shastras and ours: *your shastras* forbid the commission of all sin, *ours* only teach us how to commit it." It evidently produced a favorable impression. No one acquainted with the popular Hindu works will question the accuracy of the pundit's description. On another occasion the ques-

tion—a very common one—was urged, Where is your God? The Missionary, holding a book in his hand containing the 115th Psalm, pointed the querist to the 2nd verse, "Wherefore should the heathen say, Where is now their God?" and to the answer in the next verse, "Our God is in the heavens: he hath done whatsoever he pleased."

We could not but notice, on various occasions, the impression produced by preaching the resurrection of the dead. On one occasion, when the solemn words of Christ recorded John v. 28, 29, "The hour is coming in the which all that are in the graves shall hear his voice," &c., were read and explained, one of our hearers said with surprise, What! the dead rise again? And when it was observed that all the dead, whether buried, or burnt, or devoured by wild beasts, or destroyed in any other way, would rise, No, said he, it cannot be: I cannot believe that word. At length he admitted that possibly it might be so with the body of the Missionary, as it would be buried, and the worms might not eat it all; but as their bodies would be burnt, he thought there would be nothing remaining to live again. We referred him to the Almighty power of God, and told him that it was our prayer that he might find mercy of the Lord at that day.

We did not enter into conversation with scoffers, but reminded them that religious subjects should be treated seriously, and this was generally admitted. To one who was disposed to sneer at our message, the weighty words of inspiration were quoted, "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it;" and the bystanders admitted the justice and importance of the sentiment. In prosecuting these labours, we were often impressed with the pre-eminent importance of the proclamation of the Gospel by the living voice of the Lord's servants, while deeply sensible that for success we are entirely dependent on that gracious visitation from on high, which we believe will not be withheld from patient and prayerful effort. In the early part of our labours, we saw in various places the fields rich with the produce of an abundant harvest; and as we looked on the husbandman returning from his toil, "bringing his sheaves with him," the hope was cherished that the labourers in the harvest of Christ would, with more transporting joy, gather in due season a far more precious crop.

In these journeys we have, as in former years, freely distributed Gospels and Tracts, and we are thankful to be able to state, that we saw and heard much to convince us that much holy light is by this means spreading among the people. This persuasion was strongly expressed by one of our most experienced and valuable native preachers, who mentioned several pleasing instances of idolaters who had thus learned the way of peace, and who had died in the midst of their heathen connexions, expressing their simple dependance on Christ for salvation. We found that in many instances much suprise was expressed by the heathen at our going from place to place and giving away books and tracts. How different, they said, this is from our practice: if we write a portion of our shasters on the palm leaf, we require to be paid for it; but here are people

who, without money and without price, distribute books concerning their religion, the printing of which must be a considerable expense: what can be the cause of this? Oh, said some, the Government give the money, and intend to destroy our religion, and make us all of one caste. This was of course always most explicitly disavowed, and the people honestly told that though of the same race as the rulers of the country, yet as Missionaries our operations were entirely independent of them. We explained that holy people, many thousands of miles distant, who believed Christianity to be the only true religion, and desired that all mankind might embrace it, furnished the means for these efforts; and a wish was on one occasion expressed to know more of these "holy people."

In several instances particular tracts were inquired for by name, especially the "Jewel-Mine" and "Destroyer of Delusion."

We were deeply affected with a singular incident at one of the places visited, which may be suggestive of important instruction to the thoughtless readers of religious publications, who possess much more light and knowledge than the heathen. One of our hearers, who had listened very attentively to the discourses delivered, and had asked several questions, was at the close offered a Gospel or tract. No, he said, in a serious tone and manner, I cannot take it: I shall not act according to the word there written; and if I read it, I shall get more light and be more guilty, and when I stand before God I shall be without excuse. The native preacher, promptly and very appropriately, replied, You are already responsible: you have *heard* the truth which is there revealed, and whether you *read* it or not, you must give an account unto God. Still he declined taking the book, thinking it would be more tolerable with him, if he did not read what it contained. We have not done justice to the striking figurative language which the man employed. It conveyed the idea that, when he stood before God, he should be like a thief seized, bound and trembling in the presence of the judge. We never met with such an incident before; but the senior Missionary, in one of his tours some years since in the South of Orissa, mentioned a similar case. May none of us forget that there *is* responsibility connected with reading and understanding christian books.—*Cuttack Report.*

We have been permitted, as usual, to prosecute our itinerancy among the heathen throughout the cold season, and that without the slightest interruption. Our first tour, which commenced on the 12th of Nov., was in the district which we visited last year, it being the most accessible at so early a period after the rains. Considering the terrible anarchy and slaughter which had prevailed in other parts of India, it was scarcely to be expected that the people would show much respect, or pay much attention, either to us or our message: we were therefore pleasingly disappointed, and truly grateful to Him who "has the hearts of all men in his hands," when we observed that, instead of being *less* respectful and *less* attentive, they were even *more* so than we had ever known them to be. Although we were not privileged to meet with any *decided*

cases, still several instances of a hopeful character came to our notice in the course of our journeys. It was also pleasingly evident that the Word of God was silently working its way among the people, and exerting a powerful influence upon the hearts of many. On several occasions, persons were met with who were in the habit of reading this "best of books,"—some in private, others in their families, and others again in the house of a neighbour "like-minded with themselves." To show, moreover, that the Word of God is not without effect upon the hearts of this people, we may mention a circumstance that came under the observation of the senior native preacher. At a village in the neighbourhood of Piplee, this native preacher met with a man who, with his family, made a practice of reading the sacred Scriptures, and who was favorably disposed towards the christian religion. This man, it appeared, had heard that, during the month of August or September last, "all the christians and padri sahibs at Piplee and Cuttack had been blown away from guns," &c., and he became much distressed and discouraged on account thereof. Supposing, moreover, that the destruction of the Christians was a proof that Christianity was false, he made up his mind to abandon all concern about it, and to give up reading the Word of God. "And," said the man on the above occasion, I *did* cease to read the 'holy shastra,' and put it away for some days; but I became so *unhappy* in my mind that at length I was *compelled* to take to reading it again!" He then added with peculiar emphasis, "O brother! when I heard the above report, my grief was such, that had I heard the same sad news about *my own brother*, I could not have felt it more deeply. But now that I see you again, my heart is rejoiced, and my faith and hope are greatly strengthened."—*Report of Piplee and Pooree.*

Owing to the disturbed state of the country, and the prevalent apprehension that there might be an outbreak on the "centenary of Plassey," which happened on the principal day of the Car festival, we were unable to pay our accustomed visit to Pooree. It was also considered that the excitement then pervading every mind would be subversive of good; and further, that some of the disaffected among the people, or some disbanded sepoys, (of whom there were many in the town about that time,) might take advantage of our presence, and make our supposed interference with their religion a pretext for rising. We therefore decided to forego so important an opportunity for preaching the Gospel as that afforded at the Car festival.

Thirty-six years have passed since the first English Missionaries landed in Orissa; and fifteen years later, other Missionaries were sent forth by the American Free Baptist Society to unite in the work. From that time, the Christian Church seems to have committed the evangelization of Orissa to our united labours; and confiding in Him whose grace is sufficient for the exigencies of His saints, we accept the solemn responsibility with humility and thankfulness. But placed at the head quarters of Hindoo idolatry, and making known, as we do, the Gospel at the ancient shrine of the hideous Jagannath, we ask the sympathy, the prayers, and the co-operation of our fellow Christians of all denominations.

The early laborers in Orissa have passed away, but the work goes on. "Other men laboured, and we have entered into their labours." And when we have accomplished the work allotted to us by the Great Master, others, we doubt not, will carry on the work with increased zeal and success; and thus the kingdom of Christ will extend, till the great object of our prayers and labours shall be accomplished. A statement made forty-five years ago in the House of Commons embodies our belief on this point. When a considerable number of petitions had been presented for Missionary toleration, it was objected by the opponents of Missions that a momentary burst of enthusiam had produced these efforts, and that the zeal of the petitioners would soon expire. "No, Sir," said that distinguished christian philanthropist, Mr. Wilberforce, "it will be found to be steady as the light of heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabated ardour, until the great work be accomplished." And so we believe it will.

Missionary and Religious Intelligence.

CONVERSIONS IN THE PUNJAUB.

Jhumuk is the armourer of the 35th Light Infantry, which was at Sealkote before the outbreak, and was afterwards attached to the late General Nicholson's Moveable Column, and eventually was left at Amritsar. It appears that his wife Hira, when young, learned to read Hindi, and about 17 years ago became possessed of a New Testament. This New Testament was left at her home in Agra by a man whom we suppose to have been a Bible Colporteur. For several years the book remained unopened, but about nine years ago, she opened it to read and see what sort of a book it was. Then (to use her own words) "it *caught her*," and regardless even of food, she sat day after day reading the words of the book of Life. It was not however till she had done so for nearly four years that she felt the truth of what she read, and spiritual light dawned upon her mind. She then began to read to her husband. At first he refused to listen, but by little and little the truth found an entrance into his heart, and he began to attend to the things that belong to his everlasting peace. A twelvemonth since he expressed to his wife his faith in Christ, but said he did not feel his faith strong enough to *confess* him before men. Day by day the word of God continued to be read, and on the 7th November he went to the Colonel of his Regiment, and expressed his desire to be baptized into the Christian Church. After calling together some of the leading men (natives) of the regiment, the Colonel requested him to state *first*, his wishes; *secondly*, the ground of them; and, *thirdly* the means by which he had become acquainted with the Christian religion. He did so, affirming before all that he felt himself to be a sinner, and his belief in Jesus Christ as the only Saviour. That he wished to be baptized into this faith —and that no one had ever spoken to him upon the subject excepting his wife, and that the change had been produced in both their minds by simply reading the Old and New Testament. The Colonel then sent them to the Mission, and after being more fully instructed, they were baptized on Saturday the 21st November.

THE

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I.—*The Last Days of the Futtehghur Missionaries.*

The following communication is a copy of a letter written to a gentleman at Mirzapore, in reply to one in which he asked for an account of the last days of our Missionary Associates. It is now published, in India, for the first time, mainly for the benefit of persons who had relatives or acquaintances with the party to which it refers, but of whose end they may not, hitherto, have had any certain information.—R. S. F.

Futtehghur, July 31st, 1858.

MY DEAR MR. ———,

You wish me to tell you what I know of the last days of our beloved Missionary brethren who resided at this place at the beginning of the outbreak, May 1857, and who, with many other persons, were put to death by the order of the Náná at Cawnpore. They were the Rev. Messrs. J. E. Freeman, D. E. Campbell, A. O. Johnson, J. McMullens, and their wives, and Willy and Fanny Campbell, children of the Rev. D. E. Campbell. We were at Agra at the commencement of the mutiny, and were in daily communication with these brethren up to the time of their leaving for Cawnpore,

Futtehghur, from the first, owing to its proximity to the Grand Trunk Road, was threatened by rebel sepoys on their way to Delhi. All felt that the danger was imminent, and the letters of each day told us of the hopes and fears of our friends. At one time they thought that the crisis was past, but it was only a lull in the storm which was about to break in pitiless fury upon their heads.

The defection of the native troops at Allyghur, Mynpoorie and Etawah, and the massacres at Shahjehanpore and Bareilly followed each other in rapid succession. Futtehghur was now surrounded by enemies, and the troops at the station, the 10th

N. I., were not to be relied on. Messrs. Campbell and Johnson, who lived at Burpur near the city, now left it and joined their Missionary brethren at Rakka, where the principal part of our Native Christians lived; but before doing so, Brother Campbell called together the members of the little church at the former place, and said to them, after having told them of the danger to which they were exposed: "I feel that I am addressing you for the last time. By fleeing to a distant village, you may escape, but I do not think that there is any hope for us. But whether we survive or perish, and whether the English rule should remain or not, I know that the Church in India will remain, and that the gates of hell shall not prevail against it." He exhorted them to be "steadfast, immoveable," and to choose death rather than deny their Saviour. He then laid his hands on their heads and blessed them, and the two families left the compound to return no more. I will here remark in passing, that six of this little band of Native Christians, i. e. Dhaukal Parshaud, his wife and four little children, subsequently fell into the hands of the Nawab of Furruckabad, who imprisoned them for several weeks, and then put them to death with twenty-eight other Christians on the parade-ground. From this time, until they left the station, the four mission families all remained together at Rakka. They knew not at what moment the rebels might fall upon the station and re-enact the scenes of Shahjehanpore and Delhi. A pious Captain and his wife, living in an adjoining compound, united with them almost daily in asking God to direct them in their hour of need. During this season of suspense Brother Campbell wrote, "How precious are the Psalms. I always loved them, but how unspeakably precious are they at such a time as this. The royal Psalmist could not have written them, if he had not been called to pass through deep waters; some of them can only be appreciated by those who, like him, are called to pass through them." Before leaving the station, our brethren laid many plans for their escape: one was to try and reach Agra by dâk; and once indeed their carriages were ordered and some of them were ready to set out, but other councils prevailed. I have but little doubt that they would have succeeded, had the effort been made. But He who knows the end from the beginning, saw fit to order it otherwise. It was at length determined by the residents of the station, that they would procure boats and be ready at a moment's warning to drop down the Ganges. On the 3rd of June, the sepoys manifested a mutinous spirit, and the Europeans spent the following night in the bungalows on the bank of the river, to prevent surprise, in case an outbreak should occur.

Our Missionary brethren and many others staid with Mr. McLain, who had kindly offered them a place in his boat. On

the morning of the 4th the sepoys seized the Treasury and refused to obey the orders of their commanding officer, Col. Smith, although they had only the day before taken the most solemn oaths that they would do so. The majority of the Europeans at the station now felt that the time had come to leave it. Four boats were lying at the ghat, and upon these they were soon floating down the Ganges. Before leaving, however, the Missionaries visited the native brethren, gave them directions as to what they were to do, and took leave of them. They turned away from them with heavy hearts, and one of their number proposed to remain with them, whatever might be the consequence; but it was thought, that so far from being able to assist them, their remaining with them would only render their destruction the more certain.

They therefore felt it their duty to leave. Mrs. Campbell wrote to one of our number, just before going on the boat, "I am busy packing up a change of clothes for my husband, my children and myself. We have determined to try to escape in the direction of Cawnpore, but I have only a faint hope that we shall succeed. And now, dear sister, farewell. If we should not meet again on earth, may we meet in Heaven." After leaving the ghat, the party saw no enemy, until they reached a village about eight miles below Futtehghur. Here the villagers came out with latties, intending to plunder them, but when they saw that they were armed, they allowed them to pass unmolested. Somewhere near this place, some of the party landed and sought refuge in the fort of Hurdeo Bukhs,—the most of whom ultimately returned to the station, only to fall with the second party that attempted to get down the river in the same way. The remaining one hundred and twenty-six persons, including the missionaries, continued on their course. At Khusam-Khore, they were fired on by a large body of matchlock-men. Their fire was returned, eight of the assailants fell, and several others were wounded. On the part of the Europeans all escaped unhurt, with the exception of a child who was severely wounded.

The villagers followed them for several miles, firing on them from time to time, but without effect. The fugitives now felt that it would be impossible to defend so many boats, in case of a serious attack, and hence they all embarked on the largest one, leaving their baggage in charge of the boatmen, on the other three. These soon fell behind and were plundered by the villagers, whether through the fault of the boatmen or not, I am unable to say. From this place, they had to fight their way from village to village for one or two days, the enemy firing on them from both banks. During all this time they had but little to eat, as they had not the means for cooking. On the evening of

the third day they went on shore, to prepare some food, at a point where there were no rebels in sight; but they soon found themselves in the hands of a powerful Zamindar who, with a large number of his tenants, was lying in wait for them. After a good deal of trouble he agreed to release them, upon condition that they gave him a thousand rupees, five hundred down and five hundred on their reaching Cawnpore; to which place he, upon his part, agreed to conduct them in safety. The terms were agreed to, and the first instalment was paid. The zamindar then sent five of his men on board, and having received the assurance that he would give them more at the next village, the party once more set sail. The latter part of the engagement was never fulfilled, and of the five men who had been sent on the boat to help them, four jumped overboard and swam ashore. The party did not stop again, until they reached an island five miles below Bhitoor, and as many above Cawnpore. They were much afraid, in passing, of an attack at Bhitoor, but the Náná and his forces were investing Sir Hugh Wheeler in his intrenchments at Cawnpore, and hence they met with no opposition at that place.

When they reached the island just mentioned, they wrote to Sir Hugh, asking him to send them assistance to enable them to get into his intrenchments, but the messenger to whom the letter was entrusted never returned; the effort was renewed several times, but with a similar result. They were three days on this island, during which time the roar of artillery, in the direction of Cawnpore, was almost incessant. They would have dropped down the river to Allahabad, but the bridge of boats, which was in the hands of the rebels, prevented them. They now knew not whither to turn for safety; their only hope was Cawnpore, and this was rapidly yielding to despair. At night, during the time they remained on the island, they pulled their boat some distance up the river, and moored it in the middle of the stream to prevent a surprise, and in the morning they dropped down again to their original position, where they spent the day. On the morning of the fourth day after reaching the island, they saw some sepoys crossing over the bridge with a gun, but they thought little of it, as they, supposed that they were on their way to Lucknow. They were soon undeceived, for a little while after this they opened on them, with the gun, from a cornfield on the Oude side. All were on board at the time; the first shot fell within a few feet of the boat, the second entered the door and killed a child of Mr. Brierly, and the third entered a window, killing, in its course through the boat, an ayah and Mrs. Ives. All now rushed on shore, some—such was their haste—without their shoes and stockings, which were off at the time. Here they concealed themselves in the long

grass which abounds on the island. To remain long, however, in their lurking-place was impossible, a June sun was pouring down upon them his fiery rays; and at the risk of being killed by round shot, they made their way to some sissoo trees growing on the southern part of the island. Here they found a well in the possession of a Zamindár, who would neither draw water for them, nor allow them to draw it for themselves. Seeing this, one of our native Christians procured a vessel and brought water from the river for them. When all were satisfied, it was proposed that a council should be held to determine what they should do, as they knew that the rebels would soon find means to reach the island. Brother Freeman then arose and said, "My dear friends, it is my belief that this is our last day on earth, let us, before doing any thing else, prepare to die." The fugitives gathered around him. He read a portion of Scripture, and then they all kneeled down and he led them in prayer. A hymn was then sung, and brother Campbell made some remarks and again led them in prayer.

The council was now held, and after a long consultation the gentlemen of the party arose, broke up their weapons and threw them into the river. The inference is that they thought that their only hope of escape was to cast themselves, an unarmed band, upon the mercy of the sepoys.

About four o'clock in the afternoon, a large number of sepoys appeared on the right bank of the river, and, having procured a boat, crossed over to the island and made prisoners of the whole party. When they reached the main land, Mr. McLain asked them, what they intended to do with them; the reply was, "Take you to the Náná Sahib." He then asked them why? seeing that many of them were merchants, planters, teachers and missionaries, in no way connected with Government, and especially seeing that they were unarmed. Some of the sepoys said, "Yes, this is true. We should not injure these people; they have never injured us, and are not now in a position to do so." But others said, "No! Away with them to the Náná Sáhib." Mr. McLain now offered them three lakhs of rupees, if they would release them and conduct them in safety to Allahabad. Their reply was, "It is not money we want, but blood. We don't wish the seed of the English to remain in the country." Saying this, they began to tie them two and two. Where there were husband and wife, they had the privilege of being tied together. When all were thus tied, they were formed into a line, and fastened together by means of a rope which was passed between them. While these preparations were being made, the Missionaries found an opportunity to say to the four native Christians who had accompanied them,

"You can be of no further use to us now, and to remain with us would only be to expose yourselves to certain death; return to Futtehghur and say to our native brethren that, though we die, the Saviour lives. Commit yourselves, soul and body, to His keeping; and whatever befalls, don't you deny Him." Three of the four then left, but the fourth, an ayah, refused to go with them. These preparations completed, the sepoys moved off, with their prisoners, in the direction of Cawnpore.

It was a sad procession. Among the prisoners were little children, and mothers in delicate health, and none of the party had tasted anything but the coarsest fare for several days, and of this they had partaken sparingly. Their progress was consequently slow, and it was often interrupted by many halts to give the weary time to rest. Night overtook them on a plain half way to Cawnpore. Here the sepoys called a halt, a ring was formed and the prisoners were placed in the centre, where they remained until morning. They had nothing given them to eat, but a bhistie was allowed to give them water, when they required it. But few slept, and but little was said. All felt that the sun would rise on them the next morning for the last time, and though no audible petition was offered up, each seemed to be engaged in prayer.

At an early hour they were again on the march. They had not gone far, before they met three carts which the Náná sent out for the ladies, who were put into them; and in this way they were taken into Cawnpore.

It was 6 A. M. when the party arrived. They were all shut up in a house, the few servants, who were still with them, being excluded. The Christian ayah and some of her companions sat down, within thirty or forty yards of the place, that they might see what would become of the prisoners; but they were driven off by the sepoy guard, who threatened to shoot them, if they did not leave immediately.

What I have written above, I learned from our own people, and it has been corroborated in almost every particular by other parties. What remains to be told, I learned from a servant of the Máhárájah Duleep Singh, who accompanied Mr. Elliot, the Máhárajáh's Agent, in his flight. When the rebels made prisoners of the party at the river, he ran away, but only to disguise himself and return, that he might learn their end. He followed them to Cawnpore, and saw them shut up in the building already mentioned. Here they remained for an hour, when the Náná came, and ordered the doors to be thrown open and the prisoners to be brought out. This done, they were taken to the parade-ground and drawn up in a line, without reference to age or sex. The sepoys then fired a volley into them with their muskets,

which killed many of them, and the rest were at once dispatched with the sword.

Thus perished this entire party. How many homes were left desolate by it! And how many hearts filled with unutterable woe! But every heart knows its own bitterness. While others mourn for deceased friends and relatives, we mourn for our beloved associates in labour. "They were lovely and pleasant in their lives and in their death they were not divided." Their homes lying in ruins around us tell us that they lived and laboured here, but the scenes which once knew them shall know them no more. How mysterious are the ways of Providence! Two of these brethren had just entered the mission-field, and the others were cut off in the midst of their usefulness. Truly His ways are not our ways. And it is best so. His ways are always right. He tries his church, but He never forsakes her; she is graven upon the palms of His hands, and her walls are ever before Him. In view of the scenes of the past year, and in view of the magnitude of the work before us, we would learn to "cease from man whose breath is in his nostrils," and we would rely with a more unwavering trust upon Him, who is infinite, eternal and unchangeable in power, wisdom and love.

How appropriate and how cheering at such a time are the words of the psalmist:—

"My days are like a shadow that declineth; and I am withered like grass; but thou, O Lord, shalt endure for ever, and thy remembrance to all generations. *Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come.* For thy servants take pleasure in her stones and favour the dust thereof. *So the heathen shall fear the name of the Lord and the kings of the earth thy glory.*"

Yours in the best of bonds,

R. S. Fullerton.

II.—*The Indian Mutiny and God's Hand therein.*

A short time after the battle of Waterloo, Alexander Knox, in writing to Mrs. Hannah More, commented on that great victory in the following words; "How highly has Britain been honoured! and yet how awfully has all undue exultation been suppressed by the critical turn which after all effected a prosperous conclusion." It was not human wisdom which wrought our deliverance. Nor was it human strength. A single nation on a foreign land combating and overcoming nearly the whole force of Europe arrayed against her, and the cause of freedom which she had made her own, was a glorious sight! Such a sight Waterloo beheld. Yet with all the glories

of that victory,—a victory almost without a parallel, in the unequal conflict, the desperate struggle, and the momentous results,—there was really little to feed national pride, or to engender boasting; far more to fill the mind of the conqueror with grateful acknowledgments to the God of Battles."

On the whole career of Napoleon was inscribed that divine assertion, regarding one who in his generation had been no less the scourge of nations; "Hast thou not heard *how that I have done it? Now have I brought it to pass*, that thou shouldest be to lay waste fenced cities into ruinous heaps. *Therefore* their inhabitants were of small power; they were dismayed and confounded." (I Kings xix. 25, 26.) In this downfall at Waterloo was as plainly written the divine denunciation, "I will turn thee back by the way that thou camest." (v. 28.) Over his defeat, then, the song of exultation should have been like that of Deborah and Barak, "they fought from Heaven: the stars in their courses fought against Sisera." (Judges v. 20.)

Turn from Waterloo and its victory to India and its Mutiny; and mark well how here, as there, it was not human wisdom, nor human strength, that wrought our deliverance. Look where we will, the sign of God's hand is visible,—as of Him who suffereth wars to arise, and causeth them to cease; who putteth down one and setteth up another,—and all for his own wise ends. God's hand is visible every where in this mutiny; in the great national events, or combinations of events, which preceded the mutiny itself; in the very circumstances which hastened the outbreak; in countless incidents, opportune discoveries of plots, timely arrivals of succour, which marked its progress; and blind, wilfully blind, must that man be who cannot, or will not, see them, and woe be to him who, seeing, will not understand.

In May 1857 the mutiny broke out. At that time the Bengal Presidency contained less than twenty thousand European soldiers, with above ten times that number of Indian troops; the intruding dominant race were not in all above a quarter of a million, while the races they had conquered and ruled numbered nearly *one hundred millions*. Such were the relative proportions of English and Natives. It was not at first known how far this mutinous spirit extended; it might affect only a few regiments; but it might involve the whole Army, Regular and Irregular alike, nay more, it might carry with it every race from Calcutta to Peshawur, Bengalee, Poorbeah, Punjabee, Afghan,—every creed, Muhammadan, Hindoo, Buddhist, Sikh,—and then, not an Englishman, not a Christian, could have escaped. That it did not, was *one* sign of God's hand.

For others, look to the state of the world, and of the political relations of England. Had the alliance with France been then tottering in the scale, England would not have dared to weaken herself at home even to rescue her noblest colony. Had the Russian war been still raging, she could have ill-spared any troops for India, when already compelled to fall back on her militia. Had the Persian expedition been fighting its way to rescue Herat, Bombay

denuded as it was of troops, would have been powerless to succour the Punjab, or perhaps even to hold her own. Thus, we were at peace with our nearest and most formidable neighbour; two momentous wars had ceased; the alliance with France gave confidence and liberty of action; the peace with Russia sent back to England a noble army, trained and tried, and still eager for service; the treaty with Persia set free the large force which a few weeks before were engaged in the gulf. And although a third war had begun, this, instead of crippling us, proved our readiest strength and stand by. The exigencies of India far exceeded the demands of China; to maintain our existence here was more important than to vindicate our character supposed to have been insulted there. The fleet despatched, as it was then thought, to punish and humble China, was stopped in its course to save India. Happy coincidences, all these! the worldly man may say: the Christian sees in them something very different; to him they are not lucky chances, but—*signs of God's hand.*

And take another, nearer to the scene of danger and less generally known. On our extreme North Western Frontier, beyond the Euzofzai hills which border on the Peshawur valley, lies the Swat country, inhabited by a warlike and fanatic race of Muhammadans, ruled by a Moulvie of Moulvies, a Patriarch, or Pope of the Muhammadans of this part of Asia, called the *Akhund* of Swat. The steady advance of the English northward had caused the Swatees to fear lest their own valley should in time fall to the apparently resistless conquerors. At the suggestion of the Akhund they had elected a king or Badshah, upon whom they conferred all civil and military power, hoping the better to resist the expected aggression of the English. These Swatees are our most formidable neighbours on the frontier, both in point of numbers, and in martial spirit, aided by the most rank fanaticism. Intrigues, it is now known, had been long carried on between them and our sepoy regiments in that neighbourhood, (especially with the 55th N. I.), and they were prepared to take advantage of the great crisis which they knew to be impending; sounding the tocsin of war, they would have roused to arms all the neighbouring Muhammadans, and poured down on Peshawur, the moment troubles began from below.

On the 11th of May, the very day of the Delhi massacre, this *Badshah died!* Strife at once sprung up, one party to place the son on the throne, the other to get rid of the office altogether. So that all the energy and fanaticism of the Swatees was suddenly absorbed in an internal feud; they found themselves too busy at home to think of attacking the English *there;* and Peshawur was left in peace. Was this only a lucky chance, or a sign of God's hand?

Again, to take another case. It is now generally believed that the 15th of May was the day fixed for a general outbreak. So it was disclosed by the Sikh at Lahore; so it was inferred from intercepted letters. Why was it not delayed till then, when, with a simultaneous and fatal combination, every Christian in upper India would have been at the mercy of the fanatic traitors? The 3rd Light Ca-

valry at Meerut had on the morning of the 9th witnessed the degradation and imprisonment of their comrades; maddened, thirsting for revenge, impatient of a delay of even a few days, which might have ensured them success, they rose the next night, released their comrades, murdered their officers, instigated the budmashes of the bazar to plunder and massacre, and themselves, joined by the infantry, made for Delhi,—and the *Jahád* was begun!

The very guards at the Delhi Palace were taken by surprise, it was not *the day* agreed on: but *the die was cast*—and before night the streets of Delhi ran with the blood of murdered Christians.

Providentially the electric telegraph stretched through the length of India; the warning signal was flashed from one end to the other, Umballa, Jullandhur, Lahore, Rawul Pindee, Peshawur, were all put on their guard; every station below was also apprised of the danger. The forts at Lahore, Umritsur, Philour, Ferozepore, and Peshawur, were in the power of traitorous natives; but that priority of intelligence sufficed for their safety; bodies of Europeans were suddenly, secretly, in the dead of night, thrown into them, and they wrested from the hand of their traitor guards; eight and forty hours before the mine was to have been sprung, which would have involved all in one common ruin, the countermine was fired, and the country saved. It is often said, and justly, "the telegraph saved us." But in awarding a due meed of praise to the skill and energy which gave that blessing to India, let us not forget the honor due to Him who so disposed events as to give to the telegraph its value. The order for punishing and shackling the malcontents of the 3rd Cavalry has been greatly condemned as unwisely severe and desperate. It may have been so: it called up the vengeance of the traitors thirsting for blood; it hastened the catastrophe; it accelerated the explosion; and thus, while it disconcerted the traitors in their very treason, and threw out all their plans, it sounded forth the warning note to the English. They heard it; and, forewarned, were forearmed. Was not this too a *sign of God's hand?*

In resuming this subject, we pass on from the more public national events which bear witness to a disposing and controlling Providence, to consider some of the comparatively minor local incidents which in our eyes bear no less plainly the impress of God's hand.

It is well known that on the morning of May 10th, (the night of which witnessed the outbreak and massacre at Meerut), an abortive munity broke out among the native troops at Umballa. Between 9 and 10 A. M. the sepoys of the two Native Infantry regiments in the station, and a detached guard at the civil Treasury three miles off, simultaneously "rose," and in an excited manner seized their arms and loaded, without orders. They were eventually pacified, and laid down their arms without having committed any act of violence.

But it is not so generally known that a deep-laid plot had only a few hours before been *unconsciously* counteracted; in which the lives of a large portion of the Christian residents would probably have

been sacrificed. The circumstances are as follow. The old church bungalow, which has been used for many years during the protracted erection of the church, stands in the midst of European Lines, the 9th Lancer barracks on one side, and those of the Artillery on the other; while the new church occupies an open space beyond the Cavalry Lines, with only a row of unfinished empty barracks separating them from the Lines of the 60th and 5th Native Infantry. Rumours had long been prevalent that the sepoys meditated an attack on the Europeans some day during divine service; a plan which their brethren have adopted with such fatal success in other stations: but the rumour was always cried down by the authorities, and the charge of treason laid on those who dared to doubt the fidelity of the "staunchest and most devoted army in the world." However, if we are credibly informed, the danger was more real and much nearer than was at the time thought. It had been arranged that on that Sunday morning, May 10th, the service was to be held in the new church, which had not yet been used since the day of its consecration, in an unfinished state, by the Bishop of Madras. The sepoys could easily see the opportunity which was here afforded them. The Lancers and Artillery men, without horses or guns, with the officers and their families all collected together, at a distance from the remaining European troops, and they mostly on guard, or in hospital, would have been an easy prey; a rush made on them in the midst of the service, and the unsuspecting congregation would have been at the mercy of their enemies; surrounded by at least some fifteen hundred armed mutinous sepoys, they would probably have been shot down, before they could offer any resistance, or assistance could arrive. Such, we have reason to believe, was *the plot*. *The day before* it was decided that the church was not yet fit for use, and that divine service should be held as usual in the old church bungalow; and so it appeared in the Saturday's Station Orders. The Lancer barracks now intervened between the traitors and their victims; they could not advance unnoticed. The guns too would be close at hand. Therefore the murderous plan was abandoned; and the congregation, all unconscious what a danger had threatened, and had been so mercifully averted, worshipped God in undisturbed peace and safety. A few hours after, a sepoy was confined for some offence; the whole body, excited and in desperation, rose to the rescue of their comrade and an outbreak impended. But already baffled and disconcerted, they lost heart, and gave in. Thus the *emeute* proved abortive; and Umballa was safe. Was this *accident*, or the hand of God bringing the counsels of the wicked to nought?

Then, again, consider the state of the Punjab rivers. In the month of May these are always greatly swollen by the melted snow; and from slow sluggish streams running through narrow channels, they are in a few days changed into rapid broad rivers, rolling along with such force that the strongest boat-bridge cannot stand against them. From this cause great danger and difficulty was naturally apprehended. The first regiment to experience it was H. M.'s 27th,

marching from Nowshera to Rawul Pindee. They had only just crossed the Indus at Attock, and that by a forced march at night, pressed on by the forethought of their Colonel, when the bridge of boats gave way!

Take another even more momentously critical incident. The siege train filed out of the Philour fort for Delhie on the morning of the 21st May. The Sutlej was rising with awful rapidity,—several feet during the previous day,—and a strong easterly wind adding its force to the weight of the water, until, in spite of extra new hawsers lashing the boats to the anchorage, and the water above being in some measure drawn off or *dammed* up, it threatened to give way every moment. Intense was the anxiety during those hours; slowly the ponderous siege train crossed, the water still rising and the wind raging; the last waggon was scarcely clear, *when* —and not till then—the ropes snapped, and the bridge was swept away by the violence of the river. But the siege train was safe! *How lucky!* many an one doubtless thought, knowing that delay there must have been disastrous, perhaps fatal. Is it mere untempered fancy which is prepared to recognise in these incidents the direct influence of HIM "who measureth the waters in the hollow of His hand?"

Instances crowd upon us; but one more will suffice: the preservation of the officers of the mutinous 60th N. I. at Rohtuk, saved by the timely warning of the doctor's servant. As night was closing in, he overheard some of the sepoys plotting a general massacre of their officers, and had only time to hasten to his master's tent and arouse him, having on the way warned all the *syces* that the horses must be saddled. Thus each officer, startled from his sleep to learn his danger, found the means of escape at his tent door; a hard ride, with bullets rattling about them, and they were safe, losing every thing but their lives.

Follow the army to Delhie. After delays and difficulties, see it occupy the old parade ground, with its little siege train crowning the ridge; a mere handful of men, with only the ridge in front, the river on their left, a canal on their rear, and a wilderness of ruined gardens and bazars on their right. Here, settling down to besiege a city so vast, that they could not command one tenth part of its fortifications, nor ever numbering a tenth part of the force which the enemy could at any time bring against them; here were they able to hold their own, against almost daily attacks, against surprises, attempts to poison them, efforts to draw the few faithful natives remaining—against dangers innumerable which are known, and perhaps even more still unknown,—and not only to hold out, but in the end to be successful! Mark too, how frequently that success was promoted by what seemed at the time to be disaster. With the failure at Ferozepore H. M.'s 61st were free; with the more lamentable mismanagement at Jullundur in June, H. M.'s 8th and Olpherts' Battery were at liberty. The Jhelum and Sealkote disasters in July let loose the moveable column, and with it the heroic Nicholson. Thus was each failure above made instrumental

in strengthening the gallant band before Delhie. Then, let it not be forgotten that for years past so mild a hot season had not been known—there was scarcely a night that was not comparatively cool; or a rainy season so favorable and so free from sickness. Thus did all things combine to promote the great end in view, and in its achievement who will not admit that God's strength was signally shown in man's weakness?

We, who are alive, and remember the dangers that surrounded us a year ago, can truly take up the language of the Psalmist and exclaim:

"If the Lord himself had not been on our side, when men rose up against us; they had swallowed us up quick." * * * "But praised be the Lord: who hath not given us over for a prey unto their teeth."

And as we contemplate the glorious assault of the Imperial City and its crowning effect, well may our song of praise be like that of David; "'Not unto us, O Lord, not unto us, but unto thy Name give the praise. Wherefore shall the heathen say: Where is now their God? As for our God, he is in heaven: he hath done whatsoever pleased him."—*Anglo-Indian Magazine.*

III.—*Suppressed Inscriptions at Hyderabad in Sindh.*

(From the Oriental Christian Spectator.)

We have been strongly urged, from several quarters, to state our opinion of the matter of these Inscriptions and the treatment which they have received; and this we now very briefly do, not only in response to the demand which has been made upon us, but in discharge of our duties as Christian Spectators.

1. As some of the native shops at Hyderabad bear religious inscriptions, especially from the Koran, it is not to be wondered at that the zealous and active missionary of the Church Missionary Society at that station, the Rev. Mr. Matchett, should have thought of directing the attention of the native public to the truth of God through a similar instrumentality, applied to the walls of the Bible shop established by him at that city. He is to be commended for entertaining the idea which the native practice suggested to him; and the Rev. Mr. Gell, the chaplain of the station, is to be commended for the assistance which he gave him in carrying his purpose into effect.

2. The inscription actually put on the inner walls of the Bible shop in these circumstances, in the Sindhi language and Arabic character, was as follows:—

"The Lord Jesus came into the world to save sinners—besides him there is no other Saviour, for he alone has been appointed by God to this office, with signs accompanying. 'Whosoever with God's help will forsake sin and trust in Jesus, the same shall be saved.'

(Words of Gospel). How can he who claims to be a prophet and yet comes without miracles, convince man that his claim is not false? Look in the Koran, Section "Children of Israel," 6th portion. It is written that Muhammad was not sent with miracles. How can he who is himself a sinner save other sinners? Read the Koran; from the first verse of the Section "Victory" it is plain that Muhammad was not sinless."

This inscription is calm enough in its wording. It nevertheless, though not in intention yet in fact, deals unfairly with Muhammadanism as a system. It is, as expressed by Mr. Gell, in a pamphlet which has been sent to us, "a quiet statement of salvation by Christ;" but "the inferential suggestion of doubt of the truth of the opposing claims," "though temperate," is not fair in argument. (1) A prophet may come "without miracles," and "yet convince man that his claim is not false." It may be seen, both from his spirit and message in given circumstances,—as in the case of Jonah with Nineveh and of others of the Israelitish prophets with the Israelites themselves,—that the Lord is with him, altogether independently of miracles. The fulfilment of absolute prophecy respecting near events, beyond the sphere of inference and conjecture, may give assurance as to the mission of a prophet, and entitle him to be credited as to distant events. This is the principle involved (in the inversive form) in Deuteronomy xviii. 22:—"When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Muhammad knew the principle to which we refer as one of reason, for, while he disclaimed the performance of miracles, he took credit for his alleged prophecies, as in the case of the battle of Beder. (2) Muhammad did not profess to "save other sinners." He professed only to point out the way of salvation, which he doubtless did in the most erroneous manner.

3. The Inscription above quoted was for about three months on the walls of the Bible shop at Hyderabad, without any known complaint having been made against it by any of the Muhammadans of that city. On the 22nd March, 1858, however, a Muhammadan presented a petition to the Commissioner of Sindh, Mr. H. B. E. Frere, complaining of it, to use the language of the Commissioner, as "a gratuitous insult to all Muhammadans." A copy of the Inscription was sent for by Mr. Frere; but only the portion complained of, that referring to Muhammad, was laid before him. He consequently, addressing Mr. Gell, begged him to "give immediate orders" to have it removed, "and to prevent any [inscription] of the same kind being put up in future;" adding, that he "did not question the truth of the inscription," but "simply objected to it, as he would to a denunciation of the Pope placarded in Limerick, or to abuse of Calvinism in Edinburgh, as very likely to lead to blows and perhaps to bloodshed, which are not the authorized means of extending Christ's kingdom on earth." This was putting too strong a construction on the inscription. Though chargeable with the faults which we have already indicated, it has nothing in it of "denuncia-

tion" or "abuse." We don't think that it was calculated to lead either to blows or bloodshed,—especially under such a manly, vigorous, enlightened, and successful Government as that which prevails in Sindh under the administration of Mr. Frere. We state this as our own deliberate opinion, with all due respect to the judgment of Mr. Frere, which was doubtless affected by the excitement and wrongheadness believed to be lately more or less prevalent, or in danger of appearing, in all the provinces of India. We should have told the complainant that the Government could not interfere with this inscription, any more than with the inscriptions on Muhammadan mosques, tombs, and dwellings, which are often quite adversative to Christianity and to Hinduism, and which insinuate that there are parties who give a consort to God, and which declare all gods to be false but Allah. We should have added that there was really nothing in the inscription of a personally offensive character; that it is not the custom of the Government of India to interfere with theological arguments; and that if the inscription were really offensive to Muhammadans it would defeat its own object, by keeping them away from the shop in which it appeared.

4. Mr. Gell complied with the request of Mr. Frere, but reserved to himself the right of addressing him on the subject of his communication. This he afterwards did in a letter, in which he repectfully begged "protection" from what he really felt to be "intolerance." Mr. Matchett entered more fully into the merits of the case, according to the view he took of it, at a missionary meeting held at Hyderabad. "It is generally admitted among Englishmen," he said on that occasion, "that every man has a right to express his opinion, provided it be not in itself directly injurious to the civil rights of others, and also that in the mode of expression, there be no insult, abuse, or violence. In admitting this right of all, men do not imply that the opinions of all must be identical; on the contrary, it is supposed they may be directly contradictory to each other, and often unpalatable to many. Government, therefore, properly allows the Moslem to cry out at the very top of his voice, and not only so, but conspicuously to write in large letters over the door or entrance of the Mosque, that "there is no God but God, and Mohammad is the prophet of God,"—a statement which is unpalatable both to Christian and Hindoo, for it undeifies many of the gods of the one, and sets forth him who attempted to destroy the faith of the other. Still, it is not to be regarded as a proper and sufficient cause of provocation; and if any Christian or Hindoo took offence at it, and broke the peace on account of it, he ought to be whipped. In accordance with the same rule, the Hindoos are permitted to give public utterance to their heathenish cries, to write idolatrous inscriptions on their shop-walls, and to exhibit in public places their disgusting idols;—all which is extremely hateful and abominable in the estimation of Christians and Moosulmans; but yet does not give just cause of offence. In like manner, the Christian Missionary is permitted to proclaim publicly in the streets the Gospel of Christ, and to advance arguments against the errors which are antagonistic

to his faith; and until a few days ago, we thought he was also allowed, in common with both Moslems and Hindoos, to write on his walls, as publicly as they had written on theirs, the same truths which he was fully permitted to preach aloud everywhere in the bazaar. I think it would be difficult for any Hajee to demonstrate that an address to the eye was more provoking than an address to the ear, especially as the former could have no direct effect at all upon the ignorant mob. And I think it would not be easy for any of us to prove satisfactorily, that while the appeal to the ear ought to be permitted, the appeal to the eye, in every word the same as the other, should be condemned; or to show that the double method of expressing one's opinion was a right of the Hindoo and Moslem, and not of the Christian. For these reasons, taken with the fact that the inscriptions in our book-shop were not only allowable in themselves, but also not expressed in an abusive, insulting manner, I feel inclined, the more I think over the matter, to conclude that the authorities would never have ordered them to be obliterated, had they been in the first instance put in possession of the true state of the case. I fear they have been misled in two ways;—first, in having a wrong translation given them by a native official; and secondly, in being led to believe that the complainant, Hajee Gholam Ali Shah, was a respectable, peaceable, sensible man, and the chosen exponent of the outraged feelings of the city. The literal translation you have just heard read, and you must, I am certain, have been convinced that there was nothing objectionable in any of the expressions."

5. Mr. Frere in noticing Mr. Matchett's speech, in a letter to his address, wrote as follows:—

"When I directed the discontinuance of one mode of stating your opinion which seemed to me dangerous to the public peace, you had no right to believe, and you did not believe that I was giving a false reason for my act. The act may have been well or ill-judged, but you believed me sincere, and that I gave the true reason for it. The Chief Magistrate of this Province ought to have known what was or was not dangerous to the public peace; there were many other modes of proclaiming your opinion open to you by preaching, by teaching in public and in private, by writing and distributing books, and it cannot be alleged that your means of making known your opinions were in any appreciable degree diminished, by my prohibiting the use of an expedient which had not occurred to you during some six years' labour in Missions, and which had never been attempted, till within the last few months, by Mr. Gell.

"As regards these inscriptions, had I known what you purposed saying, I should in the first place have told you, as I did tell you the first time I had an opportunity, that the complaint made to me did not include the words of the Gospel, that when I wrote to Mr. Gell, I knew of no such words being written up with the inscriptions complained of, and that I could therefore never have ordered their removal, for which I was as little responsible as you are. I enclose a true copy of the words, *the only words I had before me*, when I wrote my note to Mr. Gell. You may say they are badly translated, but

they convey very much the same meaning as Mr. Gell's translation.

"Next, I would have pointed out to you the essential want of parallelism between the case of your inscriptions and that of Hindu and Muhammadan inscriptions alluded to in page 6 of your speech. The Hindus and Muhammadans simply state the tenets of their own faith; and you rightly observe that whoever meddled with them on this account, and broke the peace, "would deserve to be whipped." But to make the cases parallel, you must suppose that, along with his own creed, the Hindu or Muhammadan placarded what he supposed to be a refutation of other creeds. What would you say if a Hindu or Muhammadan shopkeeper had placarded in English large letters, meant to catch your eye, a dilemma intended to disprove from our own Scriptures the Divinity of Christ? And can you say that you would have been entirely without sympathy for some zealous soldier who, passing along the bazar, saw and pulled down the inscription, and administered a beating to the shopkeeper who strove to prevent him? If a tumult took place in consequence and lives were lost, would you have held me guiltless, if you had found that the soldier had told me, that, as he went daily to his duty, he felt irritated at what he considered a gratuitous insult to his religion, and that I had told him, he was very foolish and illogical to be annoyed by it, and that I had in consequence refused to order its removal?

"In considering the effects of such experiments on the fanatical feeling of an Indian population, it seems to me that Missionaries make a great mistake in judging of what saints and martyrs did, or do, elsewhere, under pagan or anti-christian governments. In such cases, the preacher of the Gospel risked simply his own life or liberty. His act involved no risk to the fabric of civil government. In this country, the Missionary knows that if violence is offered to him, he will be protected by the whole power of the British Government; and should that fail to be sufficient, that the result involves the destruction of the only regular and tolerant civil government which has been possible in India for centuries. Surely these are considerations which might make the most zealous Missionary pause, before he despises the warnings of a Christian civil Magistrate as to possible danger to the public peace. You say that you have repeatedly, during the last six years, made similar experiments and found them not dangerous. But I need hardly remind you how many things have been dangerous for Englishmen to do in other parts of India, during the past twelve months, which before were perfectly free from risk; and how many provinces are still devastated by civil war, in which the most potent means of rousing the ignorant multitudes was a perfectly false assertion that Government meant forcibly to interfere with their religion.

"As to the comparative risks of Missionary preaching or placarding, I cannot agree with you. A man who likes not to hear the preacher may pass on, and is not likely to hear him again the next time he passes that way. The placard, if offensive, is not so easily

escaped, and must, like all things written, make, as a general rule, the more permanent impression.

"But I contend that the Magistrate whose business it is to keep the public peace is, or ought to be, the best judge of what is, or is not, likely to irritate the people; and acts which at one particular state of public feeling are quite innocuous, may in another be full of hazard, and may, in consequence, be very properly forbidden."

6. We are conscientiously forced to admit that very considerable stress is to be laid on the considerations here adduced by Mr. Frere; and though for ourselves, as we have already mentioned, we do not think that the inscription complained of, though not altogether unobjectionable, was likely to lead to a breach of the peace, we should have felt ourselves called upon, in the present trying circumstances of India, with a due reservation of our rights, quietly to acquiesce in practice with the judgment of Mr. Frere, especially when the usual means of missionary usefulness were still enjoyed by us. We believe that, without any compromise of religious privilege,—and we should be the last persons in the world to make such a compromise,—a prudential deference may be made to Christian Magistrates, really apprehensive of a serious breach of the peace, in any case in which they do not interfere with the ordinary and essential action of the Christian ministry. We are at liberty to mention that what we have now said is quite in accordance with the judgment of some of the most experienced missionaries now in India, who have communicated to us their sentiments on the subject, as it is with the wise and prudent course followed by the founders of the Protestant Missions in this country.

7. We much regret a great deal of what has been both said and written on the Hyderabad Inscriptions; but we cherish the hope, founded both on the piety of the missionaries in Sindh, and on the hearty desire of Mr. Frere to witness and facilitate their extended usefulness, that any uneasiness which may have arisen between them, in consequence of what has lately occurred, may be speedily removed.

IV.—*First Protestant efforts to introduce the Gospel into China.*

From the *News of the Churches.*

To the politician, the philosopher, the philanthropist, China is an inviting theme. The early civilisation, the vast population, and the seclusion of the empire from intercourse with the rest of the world, present China as a study that demands, and will repay, the best attention of enlightened minds.

All we propose in this brief paper is to give a few particulars concerning the attempt begun about half a century ago, by Christians in this country to send the Gospel to the land of Sinim.

About the year 1804, the attention of the Directors of the London Missionary Society was turned to the empire of China as a

field of missionary labour. At that time, Robert Morrison, a young man born in the county of Northumberland, the son of a Scotchman, was a missionary student. He was appointed to China as his field of labour. The specific object of his mission was thus briefly described,—"To acquire the Chinese language and translate the Sacred Scriptures;" and the plan, if plan it could be called, was to go to China, and, if permitted to remain, quietly to acquire a knowledge of the language, and then proceed to a translation of the Scriptures. What should next be done could not then be foreseen.

The directors were happy in the choice of their first missionary to China. He possessed eminent qualifications for his arduous mission. Patient, self-denying, devoted, full of faith and of the Holy Ghost, he was just the man to labour and wait and pray, without any fear or misgiving as to the ultimate issue. Morrison was obliged to go out by way of America; and when at New York, a sneering merchant, with whom he had to transact some business, said—"Young man, do you expect to be able to convert the idolaters of China?" "No, sir," replied he; "but I believe God can." In the course of a few years, Robert Morrison was joined by William Milne, a native of Aberdeenshire, a man of kindred spirit. It is related of young Milne, that when a mere child, he learned by heart the sixth chapter of Isaiah, at the request of a good woman who loved the boy. He wondered at the faith of him who said, at the call of God, "Here am I, send me;" and when the call came to himself to join Morrison in China, he said, "Here am I, send me!" and he went.

These two men laboured together in cordial and unbroken harmony till the death of Milne. The mission was subsequently strengthened by the addition of other labourers from time to time, down to the present day; and America as well as Europe has contributed her quota to the band of Chinese missionaries. Our own Scotland has had her full share in this from the beginning; and at the present time, several of her devoted sons are labouring in the cause of China's evangelization.

Our limits will not suffice to give details of the Anglo-Chinese College founded by Morrison and Milne, of Morrison's Chinese Dictionary, printed at the expense of the East India Company—of the printing and circulation of Chinese tracts, periodicals, translations, and other means suited to instruct a reading people; and all bearing more or less directly on the Christianizing of the empire. This was an enterprise in which many hearts and hands united, and to which multitudes of Christians have contributed their gifts and offerings and prayers. Suffice it to say, that of all the efforts, primary or collateral, connected with the Chinese mission, whether carried on at Canton, the only spot within the empire at first accessible, or elsewhere beyond its boundaries, not one of them has been in vain in the Lord.

In Dr. Milne's retrospect of the first ten years of the Protestant Mission in China, he thus records an important event in the annals of the mission:—"Mr. Morrison had now, by his own individual labours, brought the translation of the New Testament to a close. It

was finished and revised in the end of the year 1813." This was an achievement which Christian men had ardently wished for, and then rejoiced over; and, as a commencement of the work of Chinese evangelization, it is impossible to attach to it too great importance. The news gladdened the hearts of many thousands of Christians at home, who offered up their most cordial thanks to God for preserving the translator's life to finish the work, and their most fervent prayers for his future success. The British and Foreign Bible Society had already granted five hundred pounds towards the expense of the mission, and this was the first only of many similar and larger grants in following years, as the great work of translating and printing the entire Scriptures proceeded.

The generosity of private Christians was also drawn forth to aid in this sacred enterprise. One gentleman in Canton gave to Dr. Morrison a thousand Spanish dollars towards the work in which he was engaged. The principal part of this sum was devoted to the printing of a duodecimo edition of the Chinese New Testament. This was in 1814. The translation of the Old Testament was proceeded with as soon as the New Testament was completed; and in due time that great task was also accomplished. Portions of this version were put in circulation as soon as they left the press, so that the missionaries lost no time in issuing these leaves of the tree which were for the healing of the nations.

It ought not to be forgotten that Dr. Marshman, of the Serampore mission, also made a version of the Scriptures in the Chinese language, and that the late Mr. Gutzlaff, who was a very eminent Chinese scholar, likewise made a version, using a dialect supposed to adapt it peculiarly to certain classes of the people. These versions, with other helps, have been of the greatest advantage to the missionaries now in the field, and who, some years ago, finished a most careful and thorough revision of the entire Chinese Scriptures. No one was more sensible than Dr. Morrison himself that his translation, being a first attempt, was defective in point of style; and from time to time, he was making corrections in idiom and expression, to be adopted in future editions. So important was the improvement of the version considered to be, that the Bible Society passed a resolution "requesting the Directors of the London Missionary Society to take the necessary steps for procuring a revision of Dr. Morrison's work, with the understanding that, of a version thus revised, and duly accredited, all the reasonable expenses should be defrayed by the Bible Society." This resolution bears date December 1836.

It is scarcely possible for those who are not personally conversant with the anxious and responsible toil of a translator of the Scriptures, to understand the amount of patient, plodding study and research and consultation involved in the work; and of all versions of the Scriptures, surely the Chinese will be admitted to be at once the most important and the most difficult. Great, therefore, should be our joy that *the work is* DONE. To God be all the praise!

The cost of the first production of these versions far exceeds what

some may imagine. The charges for printing an edition of the *Acts of the Apostles* alone at first amounted to half-a-crown a copy. Dr. Milne, in recording this fact, says, "A complete New Testament (blocks not reckoned) can now be afforded by the mission for that sum." But such is the reduction of price, by the use of metal types, and by cheaper modes of working, that seven copies of the New Testament can now be furnished for the sum that one would have cost forty years ago.

It is impossible, in so brief an outline as this must necessarily be, to go into further details, but every portion of the history of the efforts to evangelize China is pregnant with instruction. The first missionaries were men of indomitable courage, and of untiring zeal; and it is remarkable how little there was about them of romance or of sanguine expectation of speedy results. Of this Milne's *History of the First Ten Years of the Protestant Mission in China* supplies many striking proofs. The closing sentences of that work are to this effect: "We have no doubt of the final triumph of the gospel over Muhammadanism and all the Pagan religions of China. But we cannot allow ourselves to suppose that this will be the work of one, or two, or five ages. In thinking of success, our wishes and our judgment are at variance: the former impatient to see China and this Archipelago actually evangelized, and the latter telling us that much labour and many instruments are yet wanted—that several generations of time must roll away, and that we shall be long dead, and our bones and flesh undistinguishable from the mass of our mother earth, before this glorious event can take place. Yet 'we plough in hope,' knowing that our labour shall not be in vain in the Lord."

In the copy of the work before us, in the margin, opposite to the words now quoted, another missionary long ago wrote words to this effect:—"They *may* be wrong who expect to see China *soon* converted; they too *may* be wrong who tell us that several generations *must* pass before the desired consummation." "One day is with the Lord as a thousand years, and a thousand years as one day." The Israelites of old "tempted the Lord" by doubting his power, saying, "Can God furnish a table in the wilderness?" Ps. lxxviii. 19. We also may sin by "limiting the Holy One of Israel," and ought to abstain from the reckless utterance of opinion as to the times and the seasons which the Father hath reserved in His own power.

Dr. Milne had the happiness, in 1815, to baptize the first Chinese convert, and, in the following year, when at Malacca, another. This was Leang-a-fah, or, as Dr. Milne writes the name, Leang Kung Fah. That convert, then in his thirty-third year, survived till a few years ago, when he died upwards of three score and ten years of ago. He was a consistent, humble, and highly honoured servant of Christ—useful and honoured we may well call him, when it is known that a tract, which he wrote and distributed among his countrymen, was the means of first turning the attention of Hung Seu Tsuen, the famous leader of the recent insurrection in China, to the Christian doctrine. Some twenty years ago, Leang-a-fah distributed copies of

his little work to the candidates for literary honours at one of the triennial examinations, and the personage in question being among the candidates, received a copy. How must the heart of the evangelist have rejoiced with trembling when he witnessed the heavings of that moral earthquake, which was overturning the stereotyped forms of Chinese superstition, and tumbling the idols of his forefathers from their seats! He had often lamented with tears his want of success in converting the souls of his countrymen to Christ. "The Chinese," he says in one of his letters, are "glued fast to ten thousand forms of idols; the root is deep and the stem strong. To eradicate it suddenly will not be easy. I can only study the truth, practise it, and set an example that will move men's hearts, praying the Most High Lord to convert them."—*Medhurst's China*, p. 279.

The convulsed state of China for the last ten years, and the dislocation of bonds which tied together the parts of the vast and incongruous mass, seem to portend not merely a change of dynasty, but a revolution in the policy of the empire, and a new relation between it and the rest of the world. At the moment we write, Canton is in the possession of the British and French forces combined; and whatever be the immediate result of the present hostilities, it it impossible that things can be restored to their ancient condition. China, once opened to commercial enterprise, can never be shut again; and as the Bible is already widely disseminated through the length and breadth of the land, it cannot be kept out. Who can tell but that these revolutions and disturbances may, under the controlling providence of God, act as the moral ploughshare to turn up the soil of the Chinese heart, and prepare it for the better reception of the truth? We must, however, beware of being carried away with extravagant hopes of what man can do, or what any agency favourable or hostile may effect. This caution may not now be so much called for as it was some time ago, when the leader of the revolutionists was thought by some to be a heaven-appointed prophet, as he gave himself out to be, who was to found a religion on the ruins of idolatry, and erect for himself a throne as the rightful sovereign of China, making the laws of Moses the basis of his Government, and as much more of the Bible as might suit his purposes!

The pretensions of that man, and other leaders associated with him, were too absurd and blasphemous to permit us to hope for anything *directly* good from their proceedings. But God may overrule such things for the gradual weakening and final overthrow of idolatry, and all false notions of religion which have held sway in China from remote antiquity.

Be that as it may, the duty of Christians is plain. We cannot be wrong in pouring in, with all possible promptitude, copies of the Word of God, following up that precious seed, sown broadcast over the land, with prayer, that He, whose word it is, may prosper it abundantly. Missionaries of course, in ever-increasing numbers, will be required to go into that vast field. The training of native agents; the instruction of converts; the superintendence of missionary operations; and the direction and control of the enterprise, for

many years to come will devolve upon European missionaries. Of these there are now in the Chinese field a number of excellent and devoted men, and others are preparing to join them. As the first two Chinese missionaries were a Scotchman and the son of a Scotchman, our country is still fairly represented by the men at present on the field; and nothing can be more in harmony with every right feeling, and every holy purpose, than that England and Scotland and America should shake hands over the hallowed and combined effort now making for the evangelization of China.

This brief sketch of the first Protestant efforts to introduce the gospel into China has necessarily given special prominence to the translation and printing of the Scriptures in the strange language of that people. Little has been said of the direct preaching of the gospel, and few indeed were the converts to the faith of Christ, to cheer the hearts and strengthen the hands of the first missionaries. The course of those devoted men was determined by the necessities of the case. Morrison had to acquire the language, as it were by stealth, and had to shun rather than court publicity for many years. The restrictions under which all foreigners at Canton—the only spot then accessible—were placed, precluded the possibility of an evangelist going among the people as a preacher. At the same time the universal use of letters, and the reading habits of the people, gave tenfold importance to the translation of the Holy Scriptures, and to teaching by means of the press. A deep and strong foundation was thus laid for future missionaries to build upon; and accordingly, now that there is more freedom enjoyed, and China may be entered at various points, the missionaries now there, are *preachers* and *teachers*—expounding the word, and referring to the Chinese Bible in the hands of the people, as their warrant and authority—their text-book and directory. The work then is begun, but only begun; and if, in the first half-century of Christian effort in China, so much progress has been made, and so fair a prospect of future prosperity opened, we may well "thank God and take courage."

Were we not restricted in regard to space, we might now exhibit in detail the operation of Protestant missionaries in the Chinese field as at present occupied. But from that we now refrain. The present article is merely introductory, and is intended to render more intelligible future communications respecting China as they from time to time may appear in the pages of the *News of the Churches*.

Suffice it then, in conclusion, to state, in the briefest form, the number and kind of labourers in China. The Protestant churches have now sent about four hundred devoted men and women to disseminate the gospel in that empire. Of this nearly one-half have been ordained ministers of the gospel; several have been medical missionaries. The others have been the wives of missionaries, or unmarried ladies, nearly all of whom have been engaged directly in the work of education, or in other missionary duties. These servants of Christ have been sent forth from more than twenty different societies or boards; and so the Evangelical Church, in all its sections, has

engaged in this work with a zealous spirit, and with a united heart; and the representatives of Protestant Christianity in China have wrought cordially and harmoniously, rejoicing in each other's success, and sympathizing in their common trials and difficulties.

We are then warranted to say, that there has been a *good beginning* of Bible and missionary work in China. Enough has been already seen to call forth thanksgiving, and to stimulate to future effort; and if the work so auspiciously begun is conducted with adequate zeal, wisdom, patience and boldness, there is much to inspire hope, that amidst the agitations and revolutions that now convulse the empire, the kingdom that cannot be moved will be gradually set up there, and that in God's appointed time China too shall be a bright diadem in the Redeemer's crown!

V.—*The approaching Abolition of the East India Company.*

When we were informed last year that a prophecy was in circulation among the Natives, to the effect that the British dominion in India was to come to an end in 1857, we imagined that it must be of recent origin, perhaps fabricated for the express purpose of facilitating the success of the rebellion. Great, therefore, was our surprise, when some weeks ago a friend pointed out to us, in the well known "Journals and Letters of the Rev. H. Martyn," the following passage,* dated January 8th, 1807.

"Pundit was telling me to-day, that there was a prophecy in their books, that the English should remain one hundred years in India, and that forty years were now elapsed of that period. That there should be a great change, and they should be driven out by a king's son, who should then be born. Telling this to Moonshee, he said, that about the same time the Musalmáns expected great events, such as the coming of Dujjel, and the spread of Islámism over the earth. The singular coincidence of the period of the accomplishment of these things with the time at which, according to some, the millennium will begin, struck me very much, and kept that glorious day before my mind all the day."

The faith of the Natives in this prophecy must be very much shaken by the success which, during the fearful crisis of the rebellion, has attended the British arms. It is not probable that many of them are now sanguine in their hope of seeing the English dominion cease. But it is impossible to say whether the impending abolition of the East India Company will not, in their minds, be connected with that prophecy, and regarded as its fulfilment. If so, the effect of the abolition upon some of the rebels may be to encourage them to persevere in their criminal attempt to overthrow the British Government. To the great mass of the Natives, as distinguished from the educated few, the East India Company has, for some generations past, been

* P. 428 of the edition of 1839.

the very personification of power and good luck. They were penetrated with an instinctive conviction that it was the destiny of the Company to prosper and be invincible. What will they think now, when they hear that this favourite of Fortune is to be annihilated in consequence of the rebellion? Very probably some of them will imagine that, as they succeeded in extinguishing the Company, they may yet, with perseverance, succeed in extinguishing also the new form of British ascendancy which is to occupy its place without possessing, in their opinion, the same prestige of long-established power and good luck.

Others, however, may reason differently, and draw the inference that if the great effort which they made to expel the English, and which was adequate to the apparent destruction of the Company, after all only resulted in its transformation into a new form of British supremacy, that new form must be an infant Hercules, to whose transcendent strength it would be madness to offer any resistance.

These, we apprehend, are the effects which the change is likely to produce upon the insurgents. It would be premature at present to attempt to determine, which impression will prevail, whether that of the hopefulness, or that of the hopelessness of the attempt to prolong the struggle.

It has been often asserted, and with great confidence, that the mass of the native population was attached to the Company. This we do not believe. They regarded it with awe, as a personification of the goddess of fortune, with whom it was a matter of vital importance for them to be on good terms. But this superstitious feeling did not amount to attachment. They thought it was their fate to be subject to the goddess, and were glad that she was not so tyrannical as she might have been. Their feelings were much like those of a man in an Arabian tale, who should find himself completely in the power of a mighty spirit. He might be thankful, if he escaped with a sound skin; but there could be no sympathy between the feeble mortal, and the unearthly visitor who holds him in his grasp. The constitution of the East India Company, as a governing power, during the last half century, was not easily intelligible even to Europeans; to ordinary natives it was a perfect mystery; and in their case the old proverb was fulfilled, *omne ignotum pro magnifico*. At all events its mysterious character was one source of its power over the native mind.

In order to secure the affection of its subjects, the Company ought to have benefited them in a tangible way. Far be it from us to deny that it did confer large benefits upon the native population; but they were for the most part of a negative description, and such benefits are not readily perceived, much

less appreciated, by the ignorant mass. The Company warded off many and great evils, to which this country was perpetually exposed in former ages, such as war, predatory incursions, and harrassing restrictions upon locomotion and internal traffic; but these evils could not be realized by a generation which had never experienced them, and their discontinuance consequently was a benefit that remained unnoticed. On the other hand, the Company's government manifested great negligence in the duty of imparting to the people those tangible benefits which all might have understood and appreciated. Whilst it was fully alive to the importance of collecting the revenue, and in that department shewed unmistakeable energy throughout the length and breadth of the land, it failed to administer cheap and speedy justice, and to establish a system of police that would have ensured protection to those, who were unable to protect themselves. This sin of omission was its great fault; and we are egegiously mistaken, if it has not contributed largely to produce that alienation of mind which has given strength to the rebellion, and imparted to it somewhat of a popular character. The great public works, which constitute public benefits, were of too recent date and too unequally distributed, to counteract the universal dissatisfaction with the defective administration of justice. And we fear that the attempts to promote popular education were, in many parts of the country, regarded with suspicion as innovations, as invasions of the rights of parents, and at all events as poor substitutes for efficient courts of justice and an active, honest police. Amongst a people, whose religion is mainly a matter of drill, the non-religious character of Government education, far from allaying suspicion, only tended to increase it. They imagine that a non-religious education can only spring from an irreligious source, and only lead to the formation of an irreligious character. They abhor the absence of religion; and are utterly unable to understand that principle of religious neutrality, which banishes all religion from the schoolroom.

If the new form of government is to become more popular than that which has hitherto existed, it will be a matter of the greatest importance that the new authorities should avoid the shortcomings of which their predecessors were guilty. The administration of justice must be reformed, and an honest and efficient police introduced; otherwise discontent will become more universal and more intense than it is already. Considering the two great difficulties which beset these reforms—the corrupt moral character of the masses, and the lamentably inadequate number of trustworthy agents—it is to be feared that unless extraordinary determination be displayed, and combined

with profound wisdom, the change of Government will be of little advantage to the native population. Humanly speaking, the prospect of constant responsibility to the British Parliament supplies the only guarantee that the requisite reforms will be effected.

If the present staff of Government officers continue to be employed, they will not speedily introduce any material improvements in their operations; and if others are appointed, they must first acquire local experience, before they can with safety enter upon a new path. On the whole, we do not expect that the change, great as it is, will be of any direct advantage to the native population for years to come. In due time, the system of Government will improve, no doubt, but perhaps not more speedily or more extensively than it would have done under the Company, conscious as it latterly was of its responsibility to Parliament.

Although the change will not, at first, be productive of much, if any, advantage to the Natives, we are nevertheless far from lamenting it. The East India Company, as a governing body, was a great anomaly, which it was desirable to sweep away. It constituted an *imperium in imperio*, which no one could expect to see tolerated much longer. It exalted some British subjects to the dignity of rulers over other British subjects, who chafed under a feeling of their accidental inferiority of condition, and could not be expected to extend to their equals that loyalty which they owed to the British crown. All men knew for years past that the abolition of the Company was only a question of time. But considering its history, it was wise not to abolish it, until necessity demanded it. That necessity arose last year, when the Company was unable to maintain possession of the country without the royal army. To have prolonged the power of the Company, when it could no longer be upheld without the aid of the Crown, would have been equivalent to making the Crown subservient to the Company, by changing the royal army into a mercenary force, hired out to the Company for an indefinite length of time; for no one, we believe, would have advocated the plan of empowering the Company to raise a European force adequate to the task of reconquering the revolted provinces, and afterwards securing the possession of India. Such a plan would, at the very outset, have involved a ruinous loss of time, and would afterwards, if successful, have had the effect of quadrupling all the inconveniences of the anomaly and the *imperium in imperio* which were inseparable from the very constitution of the Company. The abolition of the Company therefore became a matter of political, or perhaps rather of military necessity, very much in the same way as the annexation of all

those native states, which require a subsidiary British force, will, sooner or later, become unavoidable.

The necessity which has arisen, of abolishing the Company, is in some respects a matter for regret. Sudden and extensive changes of Government are always, for a time, productive of hesitation, feebleness, heart-burnings, and other evils. The extinction of a political body like the East India Company, whose history is fraught with thrilling interest, cannot fail to excite the sympathy of all thoughtful men. But we expect that in many respects the change will be highly beneficial, and on this ground we view it with satisfaction.

The system of Government will become intelligible, and so far satisfactory to the judgment of all who reflect upon it. Even natives will be able to understand the theory of a Council appointed by the Sovereign of the nation to which they are subject, and their submission to the authorities will be both more rational and more trustworthy than before. The Christian community, and more especially the European portion of it, will be animated with deeper feelings of loyalty towards the Crown, than it ever could entertain towards the Company. The mutual jealousy between those who are in the service of Government and those who are unconnected with it, will gradually subside. A class of functionaries, resembling the present covenanted service, will no doubt have to be employed in future also; but it is to be hoped that they will cease to look upon "outsiders" with that sovereign contempt which so many of them—for there are exceptions—have hitherto entertained and manifested. Above all, there is reason to hope that the interior of the country will be thrown open to the employment of European capital, and that the discouragements which now stand in the way of European settlers, will be lessened and in course of time wholly removed. The result of an influx of European capital and European settlers will, in the end, largely benefit the native population; although for a long time it must continue to give rise to unpleasant exhibitions of that disparity and mutual dislike, which separate the natives from the Europeans.

The abolition of the Company will supply a remarkable illustration of the divine method of government. The Company which has absorbed so many other governments and annexed their territories, will itself be absorbed and see its territories annexed by a neighbour of superior strength. The Company whose motto for so long a succession of ages was, "No connection with Christianity," will be extinguished, in consequence of the incredulity and suspicion which that very motto called into existence and exercise. The Company which for so long a time was ashamed of Christ and His religion, will not be allowed by

Him to have the honour of christianizing India. The sepoy army whose false religion and caste prejudices it fostered, will prove its destruction. And it would appear as if the fall and ruin of the Company would involve likewise the fall and ruin of a Palmerston who circumvented it, and of an Ellenborough who hated it.

Our expectations regarding the religious character of the new government are not high. Secular governments have hitherto been, and until the millennium will continue to be, exponents of the natural man. And Old Adam is the same, whether he wear the livery of the East India Company, or that of the British Crown. But as a measure dictated by necessity, consonant with reason, and likely in due time to be productive of much good, we hail with pleasure the approaching abolition of the Company, and the substitution for it of the authority of Britain's Queen.

J. W.

VI.—*Biographical Account of Mr. P. Jagannatham.*

At Vizagapatam, on the evening of Thursday the 24th June, Mr. P. Jagannatham, formerly a Bráhman, was publicly set apart to the ministry of the Gospel, among his countrymen, in connexion with the London Missionary Society.

The Mission Chapel was well filled, a considerable number of those present being natives; and all seemed much interested.

The Rev. J. W. Gordon, commenced the service with reading the Scriptures and prayer, after which a sermon was delivered by the Rev. J. S. Wardlaw, A. M. on the great theme of the Christian Ministry. The usual questions were then put to Mr. Jagannatham, and when his answers had been received, the Rev. L. Valett, offered the Ordination prayer, and the Rev. J. Hay, A. M. delivered the charge.

From Mr. Jagannatham's answers we select the one, in which he gives an account of the way in which he was led to desire the office of an Evangelist in the service of Christ.

"About the year 1840, I entered the Vizagapatam Native English School superintended by my dearest friend the Rev. J. Hay, to whom, under God, I owe almost all that I know and what I am. My object in entering the school was to acquire a knowledge of the English language, as a passport to wealth and honour in the world. I knew nothing about the true God, and Jesus Christ whom he hath sent, whom to know is eternal life. I was indeed a stranger to true religion. Remarkable as I was for the performance of the ceremonies incumbent upon me as a Bráhman, I was dead in sins and trespasses, like every other child of Adam. I was no doubt proud of my Brahmanism. I belonged to the Vaishnavite sect,

and was fond of reading the Bhagavata, which chiefly treats of the deeds of Vishnu, to whose worship I was devoted. When, in the course of scriptural instruction, Mr. Hay sometimes touched on the follies and wicked practices of Vishnu, I was enraged against him, as I thought he spoke evil of my favourite god. I worshipped idols; and when he spoke against the folly and ungodliness of idolatry, I often tried to defend it in good earnest. I am ashamed to say that I was the most superstitious Bráhman lad in the school. Being afraid of polluting myself by touching those in school whom I regarded as Pariahs, I was scrupulously careful in keeping myself at my proper distance from them. Such was my state, before Mr. Hay went to England; and such continued to be my state for some time, even after I entered the school again in 1844, when it was re-opened by him after his return. After my friend went to England, my desire of making further progress in English was great; but I knew no European who would help me in my studies. When I heard that the Rev. J. W. Gordon was removed to Vizagapatam from Cuddapah, I went to him with a petition begging him to aid me in my English studies, and he kindly complied with my request, and instructed me for some time; and gave me a copy of the English New Testament, before he removed to Chicacole. As I was still opposed to Christianity, I did not care for the sacred volume which he so kindly gave me. A few months after I re-entered the school, I had the oversight of a class, which I taught with zeal and earnestness. The religious lessons that I taught had a re-action upon my mind. They led me to think whether what I taught was true or false. In the Bible class, I attended under Mr. Hay, I had several discussions with him on the comparative merits of Hinduism and Christianity. For some time, the more I heard about Christianity, the more I was opposed to it, and tried to raise objections against it. One of my chief objections was, that it did not explain the way in which sin came into the world. When I stated my objection to Mr. Hay, he would try to explain the subject as much as he could, and dwell more largely upon the fact that sin *was* in the world, and that I was a sinner needing a Saviour. I knew I was a sinner; but my proud heart would not believe that Jesus was the Saviour of the world. I was ashamed of the character of the Hindu gods; so that I could not look to any of them for salvation. While I was in this miserable condition, I fancied that I could find something in Vedantism to satisfy my mind. Alas! that abominable system undermines the very foundation of morality and impiously charges the Most High with being the author of sin. I was so far led away in my mind by Vedantic notions, that I began to doubt whether there was any real difference between right and wrong. I foolishly tried to satisfy my own mind that what are called the First Truths in moral science, in Abercrombie's book on the philosophy of the moral feelings, were not true. The arguments that Mr. Hay used to show that God could not be the author of sin came home powerfully to my mind. Divine truth was gradually fastened upon my mind, I believe, by the Spirit of God; so that I felt at last that I was a

lost sinner. It appeared for a while too good a thing to believe that the great God would become a man to suffer and die for sinners. When my mind was filled with fear and dismay on account of my sins, I prayed to God without the mediation of Christ and found no relief. When, in the midst of the troubles of my heart, I tried to console myself with the contemplation of the glorious orbs in the evening sky, the thought would powerfully occur to me that I had no right to console myself with any thing while I remained an unpardoned sinner. For some time I had no peace in my mind. Nothing could make me happy. Through the mercy of God, the truth of the gospel became more and more clear to my mind, so that I believed that Jesus Christ was the Saviour of the world, and that it was my duty to receive him as my Redeemer and Master. But there were many obstacles in my way, which seemed for a while invincible. The fear of man, the pain of being irrecoverably separated from my dear mother, sisters, and brother, and the like, greatly depressed my heart. It was providential that the English books, that came in my way, contained some truth which recommended to my mind the religion of Christ and encouraged me to become his follower. Even the few scripture texts that I met with in Robinson Crusoe comforted my heart and helped me to call upon God for help. I hated idolatry; and when I was obliged to go to a celebrated idol-temple, I would not lift my hands to pay respect to the idol, as others did. It is true that I used to repeat the *Gayatri mantra* and the like as long as I was a heathen, not because I cared for them, but because I was afraid that if I omitted them, I should immediately be prevented from attending the Mission School, where I could learn the Christian truth. When I sat at meals with my brother, I was obliged to sprinkle water upon the food, repeating the *Gayatri mantra*, and after the idle ceremony was over, I used to thank God inwardly for the bounties of his providence.

"This sort of double dealing was unspeakably painful to me, and yet I had no courage to renounce heathenism. The illness and death of my elder brother, whom I loved very dearly, convinced me more than ever of the uncertainty of life. When I was filled with sorrow on account of the loss of my dear brother, as well as on account of my undecided state, I often took my Pilgrim's Progress with me into a garden, and as I read the first few pages over and over again, thought that the account of the man with a burden upon his back and his face averted from home exactly described my case. While I was thus troubled in my heart, I was forced to perform the funeral rites of my deceased brother, on the ground of my being the youngest brother living. Thus I was brought to perform with my own hands many absurd and unmeaning ceremonies with which I was disgusted. Arrangements were soon after made to get me married. It was a sore trial to me again; for I knew quite well that at the time of marriage I should be forced to worship idols in one shape or another, and be dragged through a number of foolish ceremonies. Besides this, I was aware that if I embraced Christianity after marriage, the young person to whom I was to be married

would be regarded as a widow for life. Still I had no courage to declare myself publicly for the Lord. I frequently read Psalm xiii. and used as my prayer to God the words of the 2nd, 3rd, and 4th verses, "How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved." On the night of the 24th of April, 1847, I prayed to God most earnestly to enable me the next day to renounce my all for the sake of the Lord Jesus; and I believe, the Lord heard my prayer and helped me. The next day, while my dear brother, was busily engaged in making preparations for my marriage, I took my English Bible, and "Companion to the Bible" and went to Mr. Hay's Bible class, with the full purpose of heart to cast in my lot with the people of God. After the class was over, I expressed to Mr. Hay my earnest wish to follow the Lord Jesus, and stayed with him. On a false charge, I was taken to the police Cutchery, where I was surrounded by a number of Brahmans and others. Some of them mocked me, and others entreated me not to embrace Christianity. The night I slept in company with a few fellow-prisoners, I had an opportunity of reading to them a portion of God's word, which was with me. The next day, when I was taken to the Assistant Magistrate's Cutchery, I was greatly encouraged by a passage in God's word which occurred to my mind, "Fear not, Abram: I am thy shield and thy exceeding great reward." After the magistrate decided that I was at liberty to follow the dictates of my conscience, I went back with my dearest friend, and was baptized on the 28th of April, 1847. From the commencement of my Christian career, I was strongly inclined to tell others of the Saviour whom I esteemed as the pearl of great price. Notwithstanding troubles and trials in my heart and external discouragements, the desire of devoting my all to the service of my divine Saviour and Master has not abated. For some time my way was not plain before me, how I could accomplish the desire of my heart, so that my faith was greatly tried. I prayed to God, if it was His holy will that I should become a messenger of the gospel of peace, to make my path clear before me. I trust, that in answer to prayer, the Lord has graciously made my path plain before me, to consecrate my life to the work of preaching the gospel among my countrymen. I believe that God has put into my heart the desire to preach the gospel to others; so that I stand now before him and his people to be publicly set apart for his blessed service. I am really unworthy of such honour. I feel my own ignorance, foolishness, and weakness to do the work of an evangelist. My heart fails within me when I think of the human heart in which an evangelist has to sow the precious seed of God's word. I know that whatever some of my heathen countrymen may say of me now, they will hate me when they think of the object of a Missionary of the gospel. Satan too, will try to throw obstacles in my way. My only hope is in the Almighty Saviour; and I cast my-

self upon His care who has graciously assured his servants, saying, "Lo, I am with you, even unto the end of the world." I beg of my dear fathers and brethren, to pray for me to the God of all grace, that He may abundantly bless me and enable me to honour him in the great work which he has entrusted to my care.

VII.—*Biographical Notice of Yesooba Powar.*

The following account of a native Catechist connected with the Ahmednuggur Mission, who died in December, 1857, is abridged from the most recent Report of that Mission.

Yesooba was born in Kinhee, a small village twenty miles west of Ahmednuggur. He was of the Mahar caste, and was accustomed to perform the duties of a village Mahar, and also engaged in the cultivation of the ground with his brothers; but after some time he went away and engaged in the service of English gentlemen and thus supported his family.

It so happened that Yesooba was required to go to Benares in the service of a gentleman who employed him. As he was a very simple-hearted man, and had a great regard for holy men and holy places, and as Benares was, in his estimation, the chief of all holy places, it can easily be imagined what would be his feelings there. Whatever the Brahmans required him to do, that he did, performing all the rites and ceremonies connected with the sacred ablutions there. But not satisfied with having bathed in the holy water himself; he was very anxious that the elders of his family should share in the precious privilege, and how they should obtain it, was the question. He determined to carry a load of the holy water on his shoulders, 800 miles, to his native village for this purpose, and although this involved great expense, he willingly incurred it. It was necessary for him to wear the yellow clothes worn by pilgrims, and to perform various rites and ceremonies, and endure great hardships in order to accomplish his object, yet all these difficulties he encountered, and did what no Mahar ever before had done. On arriving at Ahmednuggur, he first went to Shingvay, a village fourteen miles distant, and opened the sepulchre of his deceased Guru, and bathed his bones with the holy water. He then went to his home in Kinhee, and poured some of the holy water on his aged mother and his elder brother, giving them the sacred ablution. Then he went to Punderpoor, and bathed the god Chokhoba with the holy water. And wherever he performed this rite of pouring the holy water, there he gave presents to the Brahmans, and collecting companies of Gosavis, gave them a feast. After his return home, although he was a Mahar, yet the people of the villages, small and great, would fall at his feet, because he had performed the pilgrimage to Benares and had worn the yellow clothes peculiar to the pilgrim. In consequence of his having been to Benares, he observed for twelve years certain

rules of diet, and a peculiar mode of preparing his food, which made him live separate from his brothers.

When his elder brother Bhagoba became a Christian, Yesooba was at Bombay, and was very much grieved to hear that his brother had embraced Christianity. Bhagoba frequently sent him letters, urging him to come to Nuggur, but he was very much annoyed at these repeated invitations, as he thought that his brother wanted to make him apostatize from Hinduism like himself. At length a Christian brother of Ahmednuggur went to Bombay on some business and met Yesooba. He gave him much information about his brother Bhagoba and about the Christian religion, and succeeded in removing some of his doubts. Soon after, Yesooba sent his wife and eldest son to Ahmednuggur to the care of Bhagoba, begging him however not to have them baptized. Afterwards hearing that his son was sick at Nuggur, he left Bombay to come and see him. When he came here, the boys, seeing his peculiar ways of preparing and eating his food, used to laugh at him; but Bhagoba was constant in prayer that God would cause the light of his gospel to shine into his brother's heart; and God heard him speedily.

God sent his Holy Spirit and made Yesooba a partaker of the new birth. The light of the gospel burst upon his darkened understanding, and his eyes were opened, and he saw clearly that his sins had not been washed away and could never be washed away by the waters of the Ganges and other holy rivers, that he needed the washing of regeneration, and that Christ's blood alone could cleanse from all sin. He saw that by wearing the yellow clothes of the pilgrim, no holiness or purity is attained, that his soul needed to be arrayed in the righteousness of Christ. He saw that all his rules of diet, avoiding the use of meat and certain vegetables not injurious to health, were useless; but that evil thoughts and evil desires and evil works which proceed from the heart and defile and destroy the soul, should be put away; and justice, truth, and love, and all other right feelings and habits should be carefully cherished. He saw the folly of trusting in that sinful guru who was unable to save himself, and whose bones he washed with the water of the Ganges; and he perceived too, that that idol which he had washed with the same water, brought so far with such labour, was no God. He felt that Jesus who shed his blood for us, and who had bathed us, although dead and become like dry bones, with the blood of the atonement, and who having risen from the dead ever liveth to make intercession for us, that Jesus was indeed the true Guru, the true Prophet and the true God. Having in his heart genuine hunger and thirst after righteousness, Yesooba now counted as loss all that merit which he had before regarded as great gain, and of which he had been so proud, yea, he cast it away as dung, and embraced the righteousness of Christ which is by faith; and that Saviour whom before he despised and treated with contempt, he now regarded as the pearl of great price, as the treasure hidden in a field. The Church of Christ which before he looked upon as defiled and base, he now regarded as holy and dear to God, and on the 6th of October 1844 he joined the church by receiving the holy ordinance of baptism.

After he became a Christian, he did not remain idle, but wishing to impart to others that precious treasure which he had found himself, he went about every where preaching the word. All the remainder of his life was spent in this work. He went on tours with different Missionaries and native preachers for several years, and then for five years he accompanied Mr. Munger on his long tours into those parts of the country where Christ was not known. And when, on account of weakness, he was unable to travel long stages, he was appointed to the work of a native assistant at Khokar, where he remained three years, preaching the gospel to the people of that place and in the region around. Afterwards, when a church was to be established at Lonee, a village twenty miles west of Ahmednuggur, he was appointed to take charge of the church, many of his relatives residing in that vicinity. He remained there the last two years of his life, performing his duties with great faithfulness.

In many things Yesooba imitated Christ and all good men; some of these things I will now speak of.

In giving instruction he was accustomed to preach the simple truth of the gospel. Others often repeat stanzas from the Hindu poets or from their sacred books, thinking that it adds force or elegance to their addresses. But Yesooba did nothing of the kind. He preached the pure gospel, using sound speech that cannot be condemned. And though he was not learned, or eloquent, or skilful in bringing forward new proofs of the truth of Christianity, still by his holy life and consistent conduct, he gave the very best proof of the truth of the religion of Christ.

He was very willing to work with his own hands, while engaged in the work of instruction. When travelling with a Missionary, he would assist the servants in pitching the tent, in bringing water when necessary, and in various ways. In the places where he was stationed as native assistant, while he was giving instruction to the women, if they were at work in the fields, he would help them, at the same time continuing to talk to them and endeavouring to direct their minds to the truth. On this account even the heathen women were not annoyed by his coming, but listened to him with pleasure. Thus instead of making others serve him, he imitated Christ in serving others. Mat. xx. 28.

Very often when giving instruction, if the people listened with interest, he would take no thought about his necessary food, but would do all he could in preaching to the people, and then take what first came to hand to satisfy his wants. His meat was to do the will of his Heavenly Father. John iv. 35.

Although Yesooba was a poor man, yet if any hungry or distressed persons came to his house, he would give them enough to eat, although he himself remained without a morsel. At one time all the Mahars of a village had no grain whatever, and they and their families were in great distress. Yesooba went and with his own money purchased grain and gave them. Often when he met a poor man, he would throw his own clothing over him, and would say nothing of it when he came home, for fear they might be displeased at

what he had done. He was so full of kindness that he could not bear to see any one suffering want. He would rather suffer himself. The Mahars are generally careless about the instruction of their children, and sometimes, when the Mission has supplied them with a teacher and books, they would neglect to send their children to school, and they would not even supply them with writing boards to write their lessons on. In such circumstances Yesooba would supply the writing boards, and thus endeavour to promote the education of the Mahar children. Thus his deep poverty abounded to the riches of his liberality. 2 Cor. viii. 2. He not only did all he could himself to promote the welfare of others. He endeavoured to confer benefits through other persons also. He was accustomed to teach the women connected with the church and with Christian families the Lord's prayer and the ten commandments, and when they had learned them, he interceded with the Missionary's wife and obtained for them some articles of clothing. When he came last from Lonee, where he had been teaching the wives of the Christians and other women, he told her that they had all learned the prayer and the commandments, and begged that some clothing might be given them, as they were very poor and needy. Being deeply impressed with a sense of God's great mercy towards himself, he treated all who were in distress with great tenderness and sympathy. When the Deputation came here from America, he was stationed at Khokar, and when the Deputation went out there, a Christian boy who had lost both his parents, came to their tent at Wadaley to see them. Yesooba coming up and recognizing him drew him up to him, passing his hand over his face, and exhibiting in every motion so much tenderness that it drew tears from all eyes. The result was that this boy was placed in school, and is now a consistent Christian and preparing to become a catechist.

Many natives who have become Christians, I am sorry to say, feel little concern about paying their debts, and are willing to allow their creditors to lose the whole, thus retaining in this respect the same character which they had before they became Christians. But Yesooba was entirely different. He utterly abhorred being in debt. He was poor and had occasion at times to run into debt, but he was always very anxious to pay it. He always regarded the saying of our Lord: "It is more blessed to give than to receive." He consequently acted with such uprightness in all his dealings with the heathen and with his Christian brethren that all acknowledged it. Even the enemies of Christians, when finding fault with the native members of the church and with the native ministers also, would say of Yesooba when his name was mentioned: "Ah! he is pure gold. We can say nothing against him."

Yesooba had true love to his Christian brothers and sisters. When he was in Ahmednuggur, he would often go to their houses and see how they were, and if any were sick or in trouble, he would labour much to help them. When he went into the villages, he would never go without bidding them all good bye, and when he came back, he would always go round and greet them all. If any were sick, it

was his peculiar province to give them medicine, and to see that all their wants were provided for. Sometimes some were afflicted with painful and even loathsome diseases, and in such cases, though no one else would visit the sick, he would go to them and administer medicine to them, binding up their sores and doing every thing according to the directions of the physician. He was so careful about the sick and so particular to follow the directions given, that the native physician gave him very great praise. And at length when his own son Nana fell sick, he took so much pains in attending to his wants, that he became very much exhausted, and this was followed by an illness which terminated his life.

Yesooba was very humble and free from pride. He had a deep and abiding impression of God's mercy to him. When he thought of his own meanness and unworthiness, and of God's infinite grace in bringing him into his kingdom, he was often overwhelmed with emotion. In his prayers he would frequently seem to come to the Saviour like the woman which was a sinner, and bathe his feet with his tears. Luke vii. 38. When he gave instruction to others, he would tell them his own experience, and like Paul would say that God had mercy on him although the chief of sinners. 1 Tim. i. 12—16. In our annual meetings, when he would rise and speak, the thought of God's unspeakable mercy towards one so unworthy as he, would fill him with such emotions that he could not proceed, and the tears streaming from his eyes evinced his gratitude to his blessed Saviour.

In consequence of the great labour and care which fell upon him in connection with his sick boy, he was attacked with fever, and though this did not appear at first to be severe, yet in two or three days he became so weak, that he could not rise from his bed. His friends would urge him to exert himself a little, when they were trying to raise him up, and would tell him not to give in entirely to his feelings. Yesooba replied that his strength was all gone, that he desired to depart and be with Christ which was far better. He said to his Christian brethren that he knew not which to choose, that if it was the will of God that he should stay longer and serve Him on earth, he was willing, but if God desired to remove him, he was ready to go and was happy in the thought. The native doctor said to him one day, Yesooba, you have often instructed and exhorted others, and now do you fear to die yourself? He replied, No, I am not afraid to die. If it is the will of God, then I am ready to go to him. In saying these things, he imitated the example of the apostle Paul. The night before he died, his wife who had been weeping, came to him and said, You are now about to leave me, and whom shall I and these children have to depend upon? Yesooba, though very weak, replied with great energy, God is your protector, trust in him. Jer. xlix. 11. Ps. lxviii. 5. Having said these his last words to his wife, he took her hand and kissed it with great affection. After he had thus committed her and his children to God, his eldest son, seeing that he was approaching his end, asked him what portion of Scripture he should read for him. He replied, the 17th chapter of

the Gospel of John. As he read a few verses of this chapter, he asked him a few questions and received from him satisfactory answers. When he read the 4th verse, "I have glorified thee on the earth, I have finished the work which thou gavest me to do;" Yesooba shook his head, and laying his hand on his breast, he said, I have finished my work, I have kept the faith. 2 Tim. iv. 6—8. He then asked his son to pray, which he did. After this I went to see him, and finding him very weak indeed, instead of trying to converse with him, I read a portion of Scripture to the company assembled there and led them in prayer, earnestly beseeching that Yesooba might be restored, still that not our will but God's will might be done. Thus we commended him to God. Afterwards Yesooba asked his brother Bhagoba to pray, and he did so. These were Yesooba's last words. The people who watched with him continued to put a little water into his mouth all night, and in the morning he breathed his last. On Thursday the 17th of December, 1857, at six o'clock in the morning, he died, being about fifty years old. When dying he was not at all troubled or distressed, but went to sleep in perfect peace. Christ had taken away the sting of death, therefore he was not afraid to die. 1 Cor. xv. 54—58. Death was to him only the door of entrance into that everlasting rest from all the toils of the world, and he went up to receive the crown of righteousness and to see that Saviour whom though he had not seen on earth he loved, and to enjoy the happiness of dwelling with him for ever.*

VIII.—*Christian Vernacular Education Society for India.*

A Public meeting for the inauguration of the Society which bears the above designation, was held on 19th May, under the presidency of Lord Shaftesbury, and with the sanction of the leading members of the various great missionary societies. The following is a brief outline of the constitution:—

* From the same Report of the Ahmednuggur Mission, to which we are indebted for this biographical sketch, we extract a passage which has struck us one which supplies a more tangible proof than any we have yet seen, that the rebellion was the result of a preconcerted plan:—"In the very commencement of the year, three months before the mutinies commenced, some of our native Christians residing in the neighbouring villages informed us that reports were every where prevalent that a large army was coming from the North, to take this country from the English, and all the cultivators were urged to get in their crops as early as possible in order to be prepared for the emergency. We thought nothing of these rumours at the time, but they now only confirm the opinion founded on many other facts recently come to light, that the whole plan of insurrection was arranged beforehand, and that it was a deep laid scheme to restore the supremacy of the King of Delhi, and put an end to English power in this land. That these plans were not successful, is owing not to the carefulness or foresight of the Government, or the excellent plans laid to counteract the efforts of the rebels, but only to the mercy of God, who watches over his people and preserves his Church in time of danger, and who we believe has mercy in store for this dark land. He turned the counsel of our adversaries into foolishness."

I. *Designation.*—The designation of this Society shall be "The Christian Vernacular Education Society for India."

II. *Object.*—(1.) The primary objects of this Society shall be to establish, in the great towns of India, Christian Vernacular Training Institutions, male and female, and to supply, as far as possible, in each of the native languages of India, school books and other educational works prepared on Christian principles, each training institution to comprise a vernacular model school.

(2.) The principals and assistants of such institutions shall be Christians of established character, competently instructed in the best systems of modern primary education.

(3.) The general funds shall be applicable to assist in the establishment of vernacular schools in India, supported by fees, local or other resources. In the model schools a fee shall be required from all pupils.

Instruction in English may be given at the discretion of the Local committees.

III. *Members.*—Benefactors of ten guineas, annual subscribers of one guinea, and if ministers of the gospel, half-a-guinea, together with all persons collecting £3 per annum and upwards, shall be members of the Society.

IV. *Administration.*—(1.) The administration of the Society shall be conducted by a Central committee in London, composed of members of various denominations of Evangelical Christians, assisted by local committees in India.

(2.) The Central Committee shall consist of not less than twelve members, elected at an annual meeting of the Society, and of two members from each missionary society that may be invited to appoint such representatives, together with the officers of the Society.

V. *Officers.*—The committee shall nominate a President, Vice-presidents, Treasurers, Secretaries,* and such other officers as may be found necessary.

The Chairman, in his opening speech, said, as to the object of the meeting:—"The point before us to-day is neither as to the duty, the value, nor the quality of the education to be given, but as to the best mode and manner in which it can be given to the natives of India. And I believe this may be ranged under these three considerations—in what manner we may give it most rapidly; in what manner we may offer it most acceptably; and in what manner we may execute it most efficiently." He dwelt upon the difficulty of providing European teachers, and the greater access trained natives would have to their own countrymen; the importance of leaving missionaries free to superintend large circuits of educational operation. If the people were educated, the promotion and circulation of a healthy literature would be a comparatively easy task.

J. C. Marshman, Esq., thus described what he considered to be the proper method of commencing at least the operations of the Society:—"The paramount object of this Society, which was mentioned in the third resolution, was to establish in India, Christian

* H. C. Tucker, Esq., of Benares, has been appointed Secretary.

Vernacular Training Institutions for schoolmasters and schoolmistresses, and to supply educational books, prepared on Christian principles. He thought that for some time to come, at least in the infancy of these institutions, it would be desirable to leave the establishment of vernacular schools in India to other agencies. It was scarcely possible for a single society to establish schools and to give them a support in any degree commensurate to the wants of the country, but even if it were within the scope of their funds, he thought it scarcely desirable, because it was almost impossible for a society to superintend the schools efficiently. But, in order to render the schools which were established efficient, it was necessary that they should have normal or training schools, that they should have books to use in those schools, and a thoroughly organized system of instruction. They required normal schools in which natives should be taught in the language in which they were to communicate to others. It was more advantageous that they should have in each province one great and thoroughly organized training school, than that each missionary denomination should have an inferior institution of its own in different parts of the country. For the present, therefore, he should say, that the society should confine itself to the object of having one great training school in each of the presidencies."

The Rev. H. Venn said, "That this society did not propose to intermeddle with the schools which each missionary society felt bound to provide for its own converts, nor to touch upon English education: it only intended to set education afloat by the establishment of normal schools. The more that missionary societies had prospered in their own work, the less had they been found able to give their attention to the work of education. This society might assist to take this work off their hands, and might supply in different centres one great normal institution, where two or three public institutions were at present needed."

The Rev. J. Mullens said:—"There were some missionaries who were engaged in giving an English education, but the demand for it was limited almost entirely to the large towns, such as Benares. The people should be taught, but they could be christianized only through the medium of their own language. Mr. Venn had shown them that the missionary societies could not give the education that was required. There was another reason, that when these societies were in want of money, the grants to schools were immediately withdrawn. There was a normal school exactly answering what this society wanted in Calcutta. He trusted, that by the operation of this society they would soon have one in Benares, and he hoped that, when the society was in operation, it would work through the medium of agencies already established; and if they wanted to have efficient superintendence, they could not have better agents than the missionaries."

G. H. Davis, Esq., Secretary of the Religious Tract Society, said:—"The Religious Tract Society welcomed the advent of this society most cordially, because it believed that through its instrumen-

tality it would itself be enabled to do a much larger amount of good in India than it had done hitherto. He trusted that the society, then being formed, would endeavour, besides its own special work, to secure a good vernacular literature, embracing every subject of general interest."

The Rev. J. Murray Mitchell said—"That the necessity for such a society as this, was evident from the simple fact, that hardly one-fourth of the population of India could read, while the native education, such as it was, was chiefly in the hands of the Brahmans, who were especially opposed to the improvement of the native mind."—*News of the Churches.*

IX.—*Sketch of the Life of the late Rev.* J. Thomas.

BY THE REV. G. PEARCE.

From the *Oriental Baptist.*

Mr. Thomas was born Sept. 18th, 1799, in Bewdly Forest, Worcestershire, but his parents soon after removed to Brosley, in Shropshire, where his father was the pastor of a Baptist Church for many years. Of his childhood and youth I know but little, but it would appear that he came to London when about sixteen years of age, where he was brought to surrender his heart to the Redeemer. At about eighteen years of age he was baptized by the Rev. Mr. Williams, pastor of the Baptist Church in Grafton Street, of which he was admitted a member.

His mind soon after his conversion turned strongly towards the ministry of the gospel, and consequently in the year 1821, he entered as a student the Baptist College at Bradford in Yorkshire, then under the direction of two eminent men, the Rev. Dr. Steadman, and Mr. Godwin, since Dr. Godwin. To both his tutors, Mr. Thomas was warmly attached, and doubtless profited much by their instructions. He has often mentioned to me with deep interest the Dr.'s pulpit exercises. There was one draw-back to literary progress at that Institution which Mr. Thomas often regretted: owing to the number of churches at that time in Yorkshire destitute of stated pastors, the time of the students at Bradford was unusually called on to supply the deficiency; a circumstance which of course interfered much with their general studies. But for this, judging from the character of our friend's mind and his subsequent attainments in the Hindustani language, he would doubtless have excelled in classical acquirements.

My personal acquaintance with Mr. Thomas commenced at the beginning of the year 1826. I was then a student at the Baptist College at Stepney. He had been accepted as a candidate for Missionary service in this country, and had come up from Bradford preparatory to his embarking for India. Our destination being the same, from that time a friendship began which continued unbroken to the last.

In our intercourse I soon found that he was a man of a right spirit, and that his heart was greatly devoted to the object to which he had

consecrated his life. The latter was especially evinced by the zeal and diligence with which he at once commenced the pursuit of two objects which he deemed of importance in his future course, viz. the study of the Hindustani language under Dr. Gilchrist, and an attendance at the London Hospital in White Chapel Road, where he hoped to gain some knowledge of surgery and medical practice, that might be of use to him when settled among the natives of this land. These two objects occupied the whole of the four months of his residence at Stepney. In the studies pursued at that College he did not join. In his habits at Stepney I first witnessed that diligent and undiverted application of his energies which has since so remarkably characterized his life. About the middle of May we received our notice from the Committee to prepare for embarkation. The diary which he then kept and which has been kindly placed in my hands, supplies an interesting passage which shews the state of his mind, on the receipt of that notice. He writes, "I have been mercifully preserved since my last memorandum, but have been the subject of a great variety of feelings. My prospects are now particularly solemn. A few weeks, and I must bid adieu to the land of my fathers,—must leave my father's house and my kindred, and go to a distant land, not knowing the things which will befall me there. Oh Lord, may my motives be pure, my heart sincere, my sacrifice and labours accepted for the sake of Him who died for the ungodly; and let thy presence go with me, and abide with me, or carry me not up hence! The time of parting will be trying, especially to my poor dear mother, in her delicate state of health. I fear it will prove too much for her to bear; but the Lord is all-sufficient. Oh let her have much of the love of Christ shed abroad in her heart, to compensate for the loss of earthly enjoyments! Oh that I could go without occasioning one pang!"

Mr. Thomas was ordained at Shrewsbury to the work of a Missionary, June 7th, 1826. On this occasion his father offered the ordination prayer, and his beloved tutor, Dr. Steadman, addressed him and the congregation from the words, 'He endured as seeing him who is invisible;' and on the 22nd of the same month, in company with myself he embarked at Deal on the 'Florentia,' and arrived in Calcutta on the 22nd of October following. The Mission here being thus strengthened, Mr., afterwards Dr. Yates, who was at that time in very infirm health, availed himself of the opportunity thus afforded to revisit his native land, when our friend became for the period of two years the minister at the Circular Road Chapel. The charge of an English congregation was, however, not his wish: he yielded only to the necessity of the occasion, and therefore he pursued his application to the study of the Hindustani language with undiminished zeal. That he laboured hard, notwithstanding his English pastoral duties, for its acquisition, is evinced by the fact that at the end of the time, when he was relieved from the work of this pulpit by the return of Mr. Yates to India, his progress in the knowledge of the Hindustani was such as to enable him to enter with much efficiency on labour among the natives. In 1829 he removed to Howrah, but

there also it fell to his lot to minister to an English congregation. Here, however, he soon established Mission schools, one of which was for instruction in English, to which he devoted a portion of his time. Impressed with the importance of out-door preaching to the heathen, he delayed not to use his knowledge of Hindustani by going about from house to house for conversation with the people. Feeling his way in this manner, it was not long ere he commenced longer addresses by the road-side, which he continued during his residence in Howrah. At this period also he often crossed the river for visits to the chapel in Jaun Bazar. While here he was cheered by the proof that his labours were not in vain, for, besides the additions to the English Church, which were several, he was permitted to rejoice over the conversion of an interesting native youth, a pupil of his school, named Ram Krishna, whose subsequent Christian course afforded our dear brother and the Mission generally much satisfaction. This convert, however, was soon called away into the presence of that God and Saviour whom he had, amidst much persecution and difficulties, so recently confessed, by that dire disease whose stroke has now removed our brother himself. Beside his preaching labours at this station, Mr. Thomas devoted a good deal of time to the preparation of Hindustani tracts, six or seven of which have been adopted by the Calcutta Tract Society, and one in particular, entitled, 'Reasons for not being a Musalman,' has gone through several editions, and been widely circulated.

I now come to the most important period of Mr. Thomas's life: viz. his connection with the Baptist Mission Press; important indeed, from its responsibilities, his labour therein, and its special exemplification of his character. This embraced, with only three months' interval, the lengthened period of twenty-two years. The occasion of his removal hither was the departure for Europe of Mr. W. H. Pearce, the original founder of this important establishment. The appointment of Mr. Thomas to this post of duty by his Missionary brethren, testified most clearly to their high appreciation of his character. Their estimate of his intelligence, integrity, and general fitness for the position, has been more than borne out by the result. After what has been said of his preference for a life devoted to direct labours among the heathen, it will be seen that it was at no small sacrifice of feeling that he consented to this arrangement; but he felt it his duty to defer to the wishes of his brethren. He was also encouraged by the consideration that he would be contributing largely to the preparation and distribution of the Holy Scriptures and religious tracts throughout the country. After his removal to the Press he continued to supply the pulpit at Howrah for at least three years, a work of love which could only have been effected at the cost of considerable fatigue and self-privation. It may be mentioned here, in proof of the fertile resources and energy of his mind, that Mr. Thomas had no previous knowledge of the several branches of business carried on at the Baptist Mission Press, i. e. printing, type-founding, and book-binding. All the preparation he had was what he obtained by attendance at the Press for about a month before

his predecessor's departure; yet so quickly and efficiently did he obtain an insight into the business, that little or no interruption was experienced by the change, and eventually he considerably enlarged it, and maintained its high character to the last. But the business of the Press by no means included the whole of Mr. Thomas's labours here. To this must be added, the work entailed by his position as Corresponding Secretary of the Mission Stations through the country, a duty which drew largely upon his time; the pastorship of the Lall Bazar Church for thirteen years; and the revision of the Hindustani New Testament, to which also he added marginal notes. This accumulation of labour necessarily occupied every moment of his time, and more indeed than the twelve hours of the day given to a man to work. It trenched upon the allotted rest of night: seldom did he retire to rest before midnight, and frequently it was later. It is wonderful how his constitution bore it all, and bore it so long. It is also remarkable that he was never ill more than twice, I believe, during his long residence of thirty-two years in this country.

Thus did our dear friend, like David, "serve his generation by the will of God." Religion was truly the grand spring and sustaining power of Mr. Thomas's laborious life. He gave himself in his youth to the service of the Saviour, and throughout his days he constantly maintained the dedication. In every movement of his life he seemed to have respect to the will of God: that was paramount with him to every other consideration. He felt that he was not his own, and might not live for himself; he was therefore anxious, in all that he did, to commend himself to his Master's approbation, that whether present or absent, he might be accepted of Him. I have been favoured with a sight of his will: it is a most solemn and affecting document, and forcibly confirms all that has now been said. It might be characterized more as a willing away of himself, than of his property. In words indicating the deepest feeling of soul, he commits himself, his family, and all his concerns to the care and disposal of God his Father and Redeemer. Hence he was a man of eminent integrity: he acted in the fear of God, as in the presence of God. His brethren had always perfect confidence in him. The Society at home had perfect confidence in him. Two deputations from the Baptist Mission in England have visited this country within the last few years; they both looked into the affairs of the Press; they did so carefully; and both deputations left behind them the most ample and honorable testimony to our friend's upright and efficient management of the establishment. With respect to integrity and correctness in its multifarious concerns, he leaves not a stain nor the shadow of one behind him. Mr. Thomas seemed always cheerful and happy; he ever greeted his friends with a smile, however he might be engaged. Overladen with work as he always was, I do not remember seeing him at any time peevish, or hearing him complain of the drudgery connected with his situation. As he looked up from his desk on your visiting the office, there was often a peculiar liveliness in his eye, which was most assuring of welcome

and of his pleasure in seeing you: his heart seemed ever full of benevolence.

As Secretary of the Mission his correspondence with the brethren throughout the country and attention to their concerns gave, I believe, universal satisfaction. Mr. Thomas was slow in speech, but not in correspondence; in that he was most apt, and the brethren had seldom to wait long for an answer to their communications. He took a deep interest in their work and in all their concerns. He had too a tender sympathizing spirit, and hence when a Missionary brother had troubles to unfold or sought assistance in his work, he was found always a feeling friend, ready to do all that lay in his power to console and help.*

* The statement here made by Mr. Pearce would admit of copious amplification and illustration. We take the liberty of adding to it that Mr. Thomas was a most valuable adviser. His counsel was always based upon fixed general principles, whilst at the same time it successfully grappled with practical details. In cases of perplexity his mind appeared almost instinctively to discover and seize the clue which was most likely to lead out of the labyrinth of difficulties. It was uniformly his object to promote harmony, allay prejudice, and remove or obviate obstacles, without compromising duty and principle. The healing of the breach between Serampore and the Parent Society was very materially facilitated and promoted by his impartial, conciliatory and generous disposition.

We remember a case which occurred long since in which his duty of corresponding with a distant brother Missionary—who died a few years ago—was far from pleasant. After an interval of several years the brother referred to, being visited with an afflictive dispensation of providence which afforded him ample leisure to review the past, felt himself constrained to address to Mr. Thomas a most affecting letter, in which he gratefully acknowledged the faithfulness tempered with extraordinary kindness and patience manifested by him in that correspondence, and expressed the deepest sorrow for having failed to appreciate it at the time.

As an illustration of the feelings which the brethren in the Mofussil experienced on receiving the intelligence of Mr. Thomas's death, we may be allowed to append brief extracts from three letters, addressed to a Missionary at Calcutta.

One brother in the distant North West writes: "Heavy indeed was the burden of your kind letter. Much do we mourn the loss of our dear, esteemed and beloved brother Thomas. The blow has burst upon us like a thunder clap, so sudden and affecting has it been. And doubtless you on the spot feel it, if possible, more acutely still. But what a heavy, heavy affliction for his poor widow and numerous family! ..... And what a gap will his removal make in your Mission circle! In how many ways will you miss him! Truly the Lord has dealt a heavy blow on our Mission in India, already so weak. O may He sanctify the dispensation to us!"

A brother in Bengal writes: "I came home from one of the stations to find my wife quite ill with sorrow—and was myself astounded at the news. Alas! that such a labourer should be taken from among us. Alas! that *we* should lose so dear a friend. He was as a father to us. No trouble, no sorrow, no difficulty, no want was there, in which we did not find relief and comfort and aid by going to him. We shall ever remember his love, and all that he has done for us. We sincerely weep for him—or rather for ourselves who have lost him..... That dear cheerful, cheering countenance will be seen no more. No more? Yes, surely: it will be seen in glory. Oh to aspire after that rest which is prepared for the children of God. Oh

Mr. Thomas's religious views were those usually termed Calvinistic, after the pattern of Andrew Fuller. It was his nature to do every thing carefully, and therefore his religious sentiments were not adopted in haste or without due consideration, consequently he held his opinions with much tenacity. I do not suppose that his doctrinal views changed hardly an iota from the first.

He was, however, a man of a candid and catholic spirit, and he truly loved all who loved and honored the Saviour, whatever the section of the Church might be to which they belonged. The great Missionary cause throughout the world was most dear to his heart; he well supplied himself with the periodicals of the day, and always managed to find time for their perusal. Doubtless his attachment to Missions increased with the increase of his years.

The following remarks relating to his general character and details of the last hours of his life are supplied from the pen of his bereaved and sorrowing widow.

"Mr. Thomas was always particularly reserved on the subject of his own experience, and never seemed to like to talk about himself; on this account, I am ignorant of the peculiar exercises of his mind; but feel convinced from his habitual calmness and placidity, as also from the tenor of his daily prayers, that resting upon the Rock of ages, he was enabled uniformly to 'read his title clear to mansions in the skies.'

"His devotedness to his work I need hardly speak of. You know it well: it seemed the all-absorbing subject of his thoughts and life. True, much of his time was occupied in labours which had but an indirect bearing upon the extension of the cause of Christ; but it was because he believed them to be connected with it, that he engaged in them with all his heart, as well as in other departments of labour which had a more direct tendency towards the extension of the Redeemer's kingdom. The circulation of the Scriptures was a work in which he took great delight, and constant and earnest were his prayers for a blessing on that department of labour. Most entirely too did he sympathize with all his brethren in their labours and cares, and made their anxieties greatly his own, taking them most feelingly to a throne of grace, often in his family prayers, and I believe yet more often in his private devotions.

to have all sin and uncleanness washed in Jesus' blood, and to be received at last before the throne of God without sin. Our beloved aged brother is safe. The long tried, faithful, honoured servant has reached his Master's presence."

The wife of a Missionary at another station writes: "Though we had been in some measure prepared by hearing of his illness, we yet had hopes that he would be spared to those who loved him:—and to have all those hopes dashed at once, was a very heavy blow.... I looked to him as to the best friend I had in India.... I always entered his house—to say with *pleasure*, would be an inadequate term—with a feeling akin to going home, and I could never allow myself to contemplate the removal of its head without a feeling of sorrow."

Such extracts might easily be multiplied, but these will suffice to illustrate the character of our departed friend.—EDS. *C. C. O.*

"As a husband and a father he was most tender and indulgent. Short indeed were the intervals he was able to devote to his family, scarcely more than meal times, yet those intervals will be remembered with fond remembrance, and his earnest prayers for the salvation of his loved ones will, I trust, be ever remembered by all. His temper, naturally hasty, was kept under great restraint. I never knew him to retain angry feelings for half an hour. If betrayed into the expression of an angry word, the anger departed almost immediately.

"My beloved husband had been feeling very unwell the whole of Wednesday the 14th, but was at his work all day as usual, and in the evening, though a wet one, attended a church-meeting at the Lall Bazar Chapel. On his return he said he felt somewhat better, and sat down to read. I retired before him, but on awaking about 2 A. M. was alarmed by the increase of his illness, and, after giving him medicine without effect, about 3 o'clock sent for the Doctor. He came promptly, administered medicine, and charged him to keep as quiet as possible until his return. By 8 o'clock all his symptoms denoted cholera, his suffering subsequently was very severe for many hours, so much so, that little could be said to him: nothing beyond an occasional word of comfort; and still less could be elicited from him, except as we caught at intervals the sound of prayer for patience and grace in this his hour of trial.

"On Friday, the cholera symptoms subsided, but were followed by such extreme exhaustion as to render it equally difficult to engage in any thing like conversation. A word or two at a time was all he could say, and that could be heard only by the closest attention. But all that was heard, indicated that his mind was fixed on heavenly things. I have the impression that up to quite the last day of his life he entertained hopes of recovery; nevertheless he seemed to have done with earth, as he only twice, and that very slightly, alluded to worldly matters of any kind. All he did utter seemed to be texts of Scripture, verses of hymns, or prayer. He was much in prayer, often quite inaudible, but often also so that a word or two could be caught. He prayed much for patience, that he might not be permitted to murmur or repine, and asked me often to pray for the same. This was certainly granted to him, for throughout he was most patient, never shewing the least peevishness, and frequently saying, when any thing was done for him, 'Thank you, thank you,' as earnestly as his feebleness would allow. Repeatedly he quoted the verse of Newton's,—

'His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer, I have in review,
Confirms his good pleasure to help me quite through.'

"At another time—

'His purposes will ripen fast:
Unfolding every hour;
The bud may have a bitter taste
But sweet will be the flower.'

"At one time, wishing to know if he thought he should recover, I made some slight allusion to it, when he said with great difficulty,

'We are in His hands; He will do what is best.' At another time I asked him to pray for myself and the children: as nearly as I could catch his reply, it was, 'I do, dear.' He then immediately began to pray most earnestly; but though I strained my ear to catch the words, I could not. I have no doubt, however, that that prayer was for us, who now so keenly feel his loss.

"During the Sabbath he suffered much from exhaustion as well as from a slight cough and most distressing expectoration. Towards the close of the day, he complained of pain in his chest and side, and on Monday morning the Doctor pronounced this to be an attack of pleurisy, slight in itself, but he greatly feared the result, from the proximity of the seat of disorder to the heart. Throughout the day his sufferings were yet greater than previously, but his mind continued in the same sweet frame. Once he repeated, with great difficulty, the lines—'

'The more Thy glories strike mine eye
The humbler I shall lie;
Thus, while I sink, my joys shall rise
Immeasureably high.'

"From this time no hope of recovery could be longer entertained, and for the last four or five hours the pain he endured was most agonizing; still he retained perfect consciousness, and when, about a quarter of an hour before he expired, I asked him if he knew me, he turned his head towards me and said, 'Yes, dear.' But a few minutes after, his sufferings seemed gradually to subside as death approached, and so calmly and quietly did his spirit pass away that the exact moment could not be known.

"He rests from his labours, but his works will follow him."

Missionary and Religious Intelligence.

Missionary Movements.

The *London M. Society's* Mission at Calcutta which had been weakened in January by the departure of the Rev. E. Storrow for England, was further weakened early in April by the departure of the Rev. J. Mullens, who has since been followed to England by his family, and will probably be absent about three years. On the other hand it has received a welcome reinforcement in the arrival of the Rev. Mr. Jones and the Rev. Mr. Blake, and the removal to Calcutta of the Rev. S. Hill, formerly of Berhampore.

The Rev. T. Smith of the *Free Church Mission* left for Scotland early in June, and is not likely to return to the mission field, in which he had laboured for nearly nineteen years. Mr. Smith's departure is deeply regretted by all the friends of missions, as he was possessed of rare attainments and distinguished by an equally rare generosity of character.

The Rev. W. White of the *General Assembly's Mission* has also left India from ill-health, and we fear will not return. His departure leaves the Rev. J. Ogilvie the only member of that mission at Calcutta.

The Rev. J. Vaughan, of the *Church M. Society's* Calcutta Mission, has also been constrained by failing health to leave Calcutta, and is not likely to return to Bengal.

We have to record the decease, at the advanced age of 83, of the Rev. L. Mackintosh, formerly of Agra and Allahabad.

THE

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NOVEMBER, 1858.

I.—*Invitation to Prayer, addressed to those who love to Pray.*

The following address was written by the late Rev. J. H. PARKER, a week before his death, and afterwards published, in a separate form, by the Calcutta Missionary Conference. By it "he, being dead, yet speaketh."

DEAR CHRISTIAN FRIENDS,—You are doubtless in some measure acquainted with the remarkable work of God's Holy Spirit, which has been going on for some months past in the United States of America. A spirit of prayer and supplication has been poured out upon the evangelical churches of that land, to an extent almost unprecedented in modern times. Thousands and tens of thousands of the Lord's people have given themselves to prayer, that God would be pleased to visit them in mercy and revive his cause amongst them; an earnest concern about salvation has been awakened in the breasts of multitudes who had formerly been indifferent to their own highest and eternal interests; and large numbers are continually coming forward to cast in their lot with the people of God, and to declare what he has done for their souls. May the Lord be pleased still to carry on his work of grace in that distant land, and to "add unto the church daily such as shall be saved."

The attention of Christian people in Great Britain has been much directed to these remarkable events; and under a deep sense of the need there is for a revival of spiritual religion in our native land, thousands of praying hearts are daily presenting their supplications to the Lord, that he would there also manifest the power of his grace through the Gospel, and, by the rich effusion of His Holy Spirit, would advance his work in the hearts of his own people, and convert the souls of those who are Christian only in name.

If such a revival of the Lord's work is needed in Great Britain, is it not also greatly needed *in this country?* Are there not large numbers here—even in this city, and elsewhere—who, though they bear the Christian name, give little evidence of Christian life and character; who habitually neglect the House, and the Day, and the Holy Word of God, and the Throne of Grace? Are not our

week-day services for prayer and religious instruction very much neglected, even by those who are regular in attendance on the Sabbath? Is there not a sad deficiency of spirituality and earnestness in religion, on the part of Christ's professing people;—and, on the part of the so-called Christian population generally, a lamentable disregard to the spiritual destitution of the millions of the natives around us? Does it not appear as though the solemn judgments with which God has lately visited this land have been in a great measure sent in vain? Where—speaking generally—are the fruits of repentance and reformation, of increased faith, and love, and zeal, and self-denial, which we might have expected to see after such a visitation? Does it not become us to humble ourselves before God in the remembrance of all this, and to pray that he will be pleased to pardon our multiplied offences, and to pour out upon us largely of his Spirit?

This little paper will doubtless fall into the hands of some who are fully prepared to admit the truth of these remarks. To you, then, Christian Friends, we turn and ask: Will you not try what you yourself can do to promote, through God's blessing, a better state of things?

Allow us to entreat that you will make frequent mention of this subject at the Throne of Grace, both in your private and in your family devotions, and plead earnestly for the fulfilment of God's own gracious promises to give his Holy Spirit in answer to the prayers of his people. The state alike of the church and of the world plainly shows how much this blessing is required. God's Holy Word abounds with encouragements to seek it by earnest, united, persevering prayer, presented through the mediation of our Divine Redeemer. Let us, then, go in humble faith unto his footstool, and plead the gracious promises he himself has given us, that He would arise and have mercy upon Zion, and make bare his holy arm in the conversion of the multitudes around us.

Allow us further to suggest the formation of little social meetings for prayer, to be held in private houses, to assemble once a week, or at such other intervals as may be found more convenient to those attending them—to be attended by those who are themselves followers of the Redeemer, deeply interested in this important subject, and who will bring it also before God in their closet and in their family devotions. At New York, at Boston, and other great commercial cities of America, the people are assembling together by hundreds, in some cases by thousands, to seek this blessing from the Lord. We ask you not to come to such gatherings here. But we invite you to meet in little companies—though it be but three or four individuals in one place—to present your united supplications for this great, this inestimable blessing.

We have the assurance of our blessed Lord himself that such prayer is especially pleasing in his sight, and shall not be offered in vain. Those who do thus unite together to seek the Lord will doubtless find their own souls strengthened and refreshed by the hallowed exercise, and better fitted for the service which they owe

to their Master in Heaven. And if a spirit of prayer is thus awakened among those who love his name, may we not hope that he will fulfill his gracious promise to his people, given in the days of old—and "open the windows of Heaven, and pour out a blessing that there shall not be room enough to receive it?" (Mal. iii. 10.)

Calcutta, September 2nd, 1858.

II.—*Extracts from a brief Report of the operations of the Mission connected with the Welsh Presbyterians, sometimes called the Calvinistic Methodists, at Sylhet.*

Sylhet was occupied as a field of Mission for the first time in the beginning of 1850. Before that date no Missionary station had ever been established in the district. Missionaries and Native Preachers had paid occasional visits to some parts of the district, principally from Serampore and Dacca; but not with a view to open a permanent station.

The town of Sylhet is situated on the north bank of the river Soorma; about 325 miles north-east from Calcutta, 130 from Dacca, and 190 north from Chittagong. The name is a corruption from *Shrihatta*, or splendid market, of the natives. Formerly, it is reported to have been the spot upon which the Tartar tribes of the surrounding hills, and the Bengalis of the plains, used to meet to exchange commodities. No census of the population has been made; but upon a rough estimate the town and adjoining villages are supposed to contain between 15,000 and 18,000 inhabitants. The district is remarkable for the barbarism of its inhabitants, the mixture of nations among its aborigines, the birth of Chaitanya, who is now worshipped as a god by above 15 millions of Bengalis, and of a few other celebrities of less note.

The prejudices against Missionary labours in the beginning were very great. During the first year or two, our labours were confined to the town and surrounding villages, within six or eight miles. The disinclination to listen to any explanation, or to receive any book pertaining to Christianity, was then very strong, amounting often to threats of personal violence; and occasionally, violence was used towards the Catechists. The strength of the Mahomedan element in the native community contributes very much to increase our difficulties and dangers in these parts.

In the beginning of the rainy season of 1850, finding that our labours were confined to town on account of the inclemency of the season, a small School was opened. In the course of a month, we had about 27 Hindoo lads, belonging to the poorer classes of society, in attendance. About that time two persons, both Hindoos, applied for admission as enquirers into the truths of Christianity. They were admitted. On the following day, only 3 out of the 27 lads made their appearance at School. Time passed on. The two-

men continued under religious instructions. The children continued to increase in the School. In a couple of months we had above 40 in attendance; and the increase has continued up to the present number of about 240 lads in the Town Schools, exclusive of those in the Moffussil.

Missionary tours in the District.—On the banks of the three principal streams, which traverse this valley from east to west and south-west, namely, the Soorma, the Koosiera and the Barak, we have about two dozens of bazars, marts, and large villages, besides a greater number of smaller ones. There are also about a dozen large villages situated in the interior, not accessible by water, excepting during the rainy season, when the whole valley is, in a great measure, inundated. All these have been at various times visited by us. Twice our tours extended as far as the districts of Dacca and Comillah.

In these itinerancies the Gospel has been invariably preached; religious discussions conducted; religious conversations carried on; and Tracts and Scriptures distributed. During one such tour, occasionally, above a hundred villages and marts have been visited; but we cannot say that the results of these labours have been encouraging in this District.

The Hill Tribes.—There is a number of small tribes, residing in the Hills which surround the valley of Sylhet on the north, east, and south, some of whom have small settlements on the plains; and all of whom have occasion to frequent the plains for interchange of commodities. Many of them seem destined to be brought under Missionary influence from Sylhet and Cachar. The following are the principal ones:—

The Khasis.—This tribe resides on an irregular clump of Hills branching out between the valley of Assam on the north, and that of Sylhet on the south. Including Jeyntiapore, this tribe has been estimated at between 1,50,000 and 2,00,000. A Mission for the benefit of this tribe has existed at Cherrapoonji for about eighteen years, which has been the means of reducing their dialect into a written form, of creating a literature, in some measure, and of doing much good in every respect. The religion of this tribe is a sort of crude demon worship.

The Munipooris.—Munipore is the name given to a fine, fertile valley, situated in the chain of Hills separating Burmah from Sylhet and Eastern Bengal. The name is supposed to be Sanscrit, derived from *Mooni*, a saint, and *Pore*, a town. This country is situated between 24 degrees and 26 degrees north latitude, and between 93 degrees and 95 degrees east longitude; and is about 36 miles long by 18 broad. Its population has been estimated at between 20,000 and 30,000. The social position of their females, their custom of widow marriages, the construction of their dialect, and their features furnish ample proofs of their Tartar or Mongol origin. They have no literature. The only printed book in their dialect is a Vocabulary in Munipoori, Bengali and English. The people are Hindus of the *Kshetriya* class. They are very industrious, and

worthy of much more attention from the Missionary. Hitherto no Mission has been established among them. Many thousands of this tribe have settled in the plains, either as cultivators, labourers, or hewers of wood. A Native Teacher has been appointed to labour among them and learn their dialect, preparatory to sending a Missionay to devote his time to their welfare.

The Cacharees.—Cachar, situated beween latitude 24 degrees and 27 degrees north, longitude 92 degrees and 94 degrees east, is surrounded on three sides by mountains; the only opening from it being to the valley of Sylhet. The natives call their country Hairumbo. The country is about 140 miles long, and estimated to contain between 80,000 and 100,000 inhabitants. The Cacharee language is of Tartar origin, and is nearly extinct in the southern plains, having been either mixed with, or displaced by the Bengali. A large number of Bengalis have settled in South Cachar; the unmixed Hairumbian aborigines are for the most part confined to the Hills in the north. The dialect never was reduced to writing. The people are Hindus, like the Munipooris. The story which these two tribes give of their conversion is to the following effect:—When Bheem and Arjun were sent in search of horses for the *Aswamedha* of their brother Judhisthir, they wandered to these mountains, and got married to two young females; from one of these unions the Cacharees had their origin; and the Munipooris from the other. Cachar has been visited several times from Sylhet; but no missionary has hitherto fixed his residence in that district. In the course of this year, we hope to be able to make a beginning, by locating a Native Evangelist there.

Tipperah or Tri-poora.—These Hills enclose the valley of Sylhet on the south. The base of the different clans which reside in these Hills appears to be the Kookies of a Malay origin. The present Rajah having embraced Hinduism, makes great efforts to induce the simple Hill people to adopt the same faith. The Bengali speaking portion of the tribe, which has settled on the plains near the foot of the Hills around Agurtolla, where the Rajah resides, have been occasionally visited by Missionaries. But Christianity has gained no permanent footing among the tribe.

There are several other smaller tribes residing in different parts of the adjoining Hills, all of which are utterly illiterate and barbarous. It was thought necessary to furnish this brief description of the Hill tribes around us, with a view to give a faint idea of the nature and extent of the field which ought to be supplied with Gospel knowledge by branches of this Mission.

The population of Sylhet, together with these Hill tribes bordering on it, cannot be estimated at less than a million and a half (1,500,000); it may be considerably above that number. In some respects, the Hill tribes might be deemed more accessible to Missionary influence than the Hindus and Mahomedans of the plains. However, the obstacles are numerous and formidable amongst the former. They have no written language, no literature; their meagre dialects contain no words to express religious thoughts; their respec-

tive religions consist of various crude forms of demon-worship; many of them are migratory in their habits; they have no influence over other tribes, and but little social influence for good among themselves. Missionary labours would, consequently, be very expensive, desultory, and uncertain among them. Very little Missionary labour has hitherto been bestowed upon any of them excepting the Khasis.

NATIVE CHURCH.—Members, taking young and old, number at present 27. A few of these have been admitted by tickets from other Churches; the remainder have been received here. The total number of baptisms administered in connection with the Mission from the beginning is 27.

The congregation on Sunday is fluctuating. Occasionally a number of the people of the town, both Hindus and Mahomedans attend; at other times, few, besides the Christians, are present. Considerable attention appears to be paid by the audience to the instructions given during the services. The average attendance may be about 50. There are a few hopeful enquirers, and several more who would profess themselves to be such, if they were permitted to do so their own way, and upon their own principles. There are many of this latter class who, having offered themselves as candidates, have been rejected either on account of wrong motives or immoral conduct, brought to light during their probation; or taken away by their friends from the reach of any Christian influence, before any thing was decided regarding them. The normal state of morality in the native community renders it very difficult for a person grown up in Hinduism, whose habits have been fully formed, to conform to the spiritual principles, and to practise the elevated morality of the Gospel.

Missionary labours have, however, produced a certain degree of salutary effect upon the native community in and around the town of Sylhet. The persecutions and contempt which we used to suffer, and the various obstacles which were formerly placed in our way, we meet with no more. The opposition to Christianity is still strong; but it is generally confined to domestic and social circles among the natives themselves. The task assigned for us is that of the Voice of one crying in the wilderness, 'Prepare ye the way of the Lord.' Whilst a few of the rough places are being made smooth, we wait in hope for the Divine command, "Come from the four winds, O breath, and breathe upon these slain that they may live."

COLPORTAGE.—In April, 1855, at the recommendation of the Judge, a Colporteur was appointed, with a view to try the experiment of selling Scriptures and Tracts at low prices in the town and district. It became evident soon that a regular Catechist could not succeed. The general prejudice against that class of labourers was too strong. This fact being reported to Mr. Skipwith he very kindly engaged to defray the expenses of an intelligent Mahomedan or Hindu, to enable him to accompany the Catechists on their tours. A Mahomedan was appointed, who was to have 15 per cent. on his sales, besides Rs. 5 wages and travelling expenses. Six months

were granted him to try the experiment; after which he was to be permanently appointed, or the work was to be relinquished. He and the Catechists laboured hard to find purchasers. But their success was very small. During the six months he disposed of books to the extent of about Rs. 27, most of which were small Tracts; several small volumes from the Tract Society, containing information on some specific subject, or a biography, were bought by the youth belonging to the Schools. One complete copy of Scriptures in Urdu, a few separate Gopels, and copies of the Psalms, and the book of Genesis, in Bengali, were sold. Most of the purchasers were residents of the town of Sylhet. Only a few small Tracts could be disposed of at Cachar, Cherrapoonji, Azmerigunge, and the large villages in the southwest of this district, all of which were visited by the Catechists and the Colporteur.

After a mature consideration of the results obtained in six months, and being persuaded that a fair trial had been made, we came to the conclusion that the ignorance, prejudice, and poverty of this district render it, now, unripe for a Colportage. It was thought advisable, therefore, to abandon the attempt for the present, hoping, that the diffusion of knowledge may enable us to resume it again under more favourable circumstances.

Annual Prize Essays.—The lady of F. Skipwith, Esq., lately the Civil and Session Judge of Sylhet, whose name occurs so frequently, either as originator or promoter of our Missionary efforts, suggested that an annual sum of Rs. 15 should be offered as prizes for the best Essays on any subject connected with the doctrine and morality of the Gospel; or for the best answers to questions upon any portion of Holy Writ; the subject to be selected and given out by the Missionaries. A period of not less than one year is to be allowed to the candidates to prepare themselves in the subject given. The competition is to be open only for Hindus and Muhammadans, without regard to age or social position; the object being to induce those classes to study more thoroughly the comparative claims of Christianity and the popular religions of the country.

That pious and excellent Lady subscribed Rs. 10 for the best, and Rs. 5 for the second best paper sent in, and still continues to take a lively interest in the matter.

This method has proved of considerable benefit to the reading portion of the community. Sometimes about forty papers have been sent in, and we have reasons to know that a habit of reading and comparing the different Scriptures has been adopted by several amongst the higher and more influential class of natives, since the adoption of this plan. Many read with a view to prepare themselves to act as adjudicators, and many who do not come to the competition, commence a habit of desultory reading, which is productive of good. In any competition of this kind, the doctrine and morality of the Gospel must necessarily gain attention and respect. The motives may be wrong, but the knowledge of Christ is spread abroad.

The Educational Department.—There are three Schools for

boys and one for girls connected with the Mission. This department of labour was commenced soon after the beginning of the Mission. A considerable amount of attention has been paid to it: and its good effects are, perhaps more obvious, definite, and certain than those of any branch of our Missionary labours. The first and the last duty of a Missionary is to make known the truths of Christianity, and to do so in the most attractive way to gain attention. Our experience has taught us that the connection we are able to form with the Native community by means of superintending the education of some two hundred or three hundred youths, is of far greater importance for gaining a standing and social influence to the Mission, than any connection we could possibly form, in a district like this, by means of preaching in the bazars, visiting the surrounding villages, and holding desultory conversation with different groups of people. Both methods have been practised by us. The influence gained by the former is definite and obvious; that gained by the latter is uncertain and unsatisfactory.

There are two Schools in town and one at Jeyntiapore. In the former there are about two hundred and forty, and in the latter about fifty lads under instruction. The advantages of having opportunities thus to assist in training and opening so many youthful minds, we greatly value. Though it requires patience for the present, yet it furnishes a source of hope for the future. Government has very benevolently rendered us valuable material aid, latterly, in this department of our labours.

Jeyntiapore is a large, though now a decaying village, situated at the foot of the Jeyntiapore Hills. It was formerly the capital of the Rajah of that country; since the country passed over into the hands of the Company, the villagers have fallen into great poverty. This fact, together with that of their being a mixed population, induced us to render them a little assistance to educate their children. The people have proved that they appreciate the assistance thus rendered them. The attendance in the Schools of the Mission has continued throughout all that can be desired.

Conversational Meetings for General Improvement.—Meetings of this nature were first established in the beginning of 1856. They are held weekly on Saturdays at 4½ P. M. Their original object was two-fold:—First, to bring Hindu and Muhammadan religious teachers under the influence of the educational efforts carried on in town, and, if possible, under that of our Missionary efforts; secondly, to try to rescue those young people, who, after completing their educational course in the Schools and Colleges, had found employments and settled in town, from idleness and evil habits; and to train the youth still pursuing their studies in the first classes in town, to reduce their reading and studies to practice.

The first of these expectations was only partially fulfilled. For a few months in the beginning a number of Brahmins did attend; but the Mollahs and Moulavis always stood aloof. The second object has been attained to a considerable extent.

These Meetings are free to all. The subjects for lectures and

discussion are selected by the members, who also appoint some two or three of their number to prepare essays or lectures on the subject given a week before. After the Essays, all the members are at liberty to offer objections or to ask for further explanations. This generally leads to interesting and lively discussions on the subject in hand in all its bearings. Much knowledge has thus been disseminated, and much good done. The minds of the youth have, in a great measure, been liberated from the social thraldom, in which all minds in this country are held spell-bound by custom and caste.

ORPHAN ASYLUM.—This has been in existence for six years. It was first commenced at the suggestion of Mr. Skipwith, who not only subscribed largely himself, but also volunteered his services to procure subscriptions from others. He succeeded; and the Asylum has been supported throughout by means of local subscriptions.

The religious prejudices in the native community are so strong, that few have hitherto availed themselves of the benefit of the Asylum. The total number of orphans admitted from the beginning is seventeen. Out of this number two died soon after admission; three were taken away by their friends, and twelve are still in the Asylum. The majority of those admitted were female children. Only three boys are at present in the Orphanage. Those attend regularly in the Mission Schools in the station, and live under the charge of the Catechists, on the Mission premises, with a view to train them up in the nurture and admonition of the Lord; and accustom them to habits of usefulness in orderly domestic circles. The female children reside in the Orphan house, and are daily instructed and supervised by the wives of the Missionaries.

The average monthly expenses for the Asylum, including food, clothing, and repairs—but exclusive of the occasional expenses of building—are about Rs. 28. In consequence of the general rise in the prices of all articles of food and clothing, the monthly expenditure has latterly run up often as high as Rs. 30 or Rs. 32. But the above might be taken as a fair average for the past year.

GIRLS' SCHOOL.—The female School connected with the Mission consists both of the members of the Orphan Asylum, and of a few out-of-door scholars. The number of the former, who have attended the school from the beginning, is eight; and that of the latter is eighteen. Of the orphan girls, one was taken away by her friends; the other seven are still in attendance. Of the out-of-door scholars only four now attend; some of them having got married, others having grown up, were kept at home by their parents; and several have left the station on the removal of their parents to other places.

The girls who attend from without belong to Muhammadan and Christian families—one Jewish child attended for a short time. No Hindus have sent their girls to School. Latterly Anne Jane Jones, an orphan child of the late Rev. Thomas Jones, Missionary at Cherrapoonjee, has taken the charge of the morning School, since Mrs. Pryse's family duties and delicate health obliged her to give it up.

When we regard the number of those who have made a public profession of Christ as the fruit of our labours, our progress has indeed been small. If to render the profession and practice of Christianity popular and general in the native community, be considered as our ultimate object, our success has been still less. And yet undoubtedly the ultimate object of every Missionary effort ought to be the establishment of a self-sustaining Christian Church. It is almost a certainty that the constitution of native society is such, that it must be dissolved and reconstructed, before the morality of the Gospel can be brought into universal practice, that the present old "heaven and old earth must pass away, before a new heaven and new earth can be ushered in, wherein dwelleth righteousness."

There is another stand-point from which Missionary labours may be viewed. It is this. The prejudices, ignorance, and errors prevalent must be removed, in order to lay the foundation of a Christian community and a Christian church. The bonds which keep together human society in its present degraded and corrupt state, must be weakened, with a view to the dissolution and reconstruction of society; the immoral habits which have become as second nature to each individual, both in his domestic and social capacity, must be rendered odious in the eyes of those who practise them, in order to introduce purer habits; the chasm which obtains between the stand-point of the Christian and that of the heathen must be narrowed and rendered passable, before the profession of Christianity can become popular; in short, the rough work of clearing the foundation must be performed, before the spiritual temple for the habitation of a Holy God can be erected. In these respects we view our efforts with a degree of encouragement. If we have not built up much, we have pulled down; if we have not succeeded in presenting Truth in forms sufficiently attractive to induce many to embrace it, we have rendered evil habits and errors odious in the eyes of a large number; if we have not succeeded in erecting a Christian Church, to be the dwelling-place and centre of purity and piety, we have done a little towards clearing the foundation for such a temple.

We mistake if we expect similar effects from Missionary labours among the Hindus, as we find among simple-minded Hill tribes, and the inhabitants of Polynesian Islands. The ancient Greeks afford a parallel. Faith in the superiority of their own wisdom underlies all their inquisitiveness. The Hindus are not a jot behind the Greeks as wisdom-seekers; and their exclusive tendencies are far greater. But "the Lord knoweth the thoughts of the wise that they are vain," and it hath pleased Him by "the foolishness of preaching" to destroy "the wisdom of the wise, and to bring to nought the understanding of the prudent."

III.—*The Northern Karens. By the Rev.* Dr. Mason.

Bghais-Karens.

On crossing a large tributary of the Sitang which comes in from the north-east about six miles south of Toungoo, the country is found to be inhabited by Bghais, to the total exclusion of the southern Karen tribes, the Sgaus and Pwos. Their limits on the north are not known, but Shans from Monay, nearly up to the latitude of Ava, tell us they inhabit their mountains, where they are known by no name but that of "Sons of the mountain-chain," or "Men of the mountain-chain." Mr. Tracy, the receiver of customs in Toungoo, in journeying from the Red Karen country to Ava, met with the same people denominated by the Burmese "*Yeing ban* Karens," in one section, and in another "*Lway lo hing* Karens." Their eastern boundary is the Salwen, and they are not found west of the Sitang.

They are far greater savages than the other Karen tribes, kidnapping and murder being regarded as lawful avocations; and for success in their forays, they are in the habit of frequent prayer to the presiding spirits of the country, without wincing at the immorality of robbery and murder, manifestly deeming their gods as destitute of the moral sense as themselves. Each village is independent of every other village and of all other communities, the chief being king in his "scant domain;" and every village, like the Scottish clans, has old feuds with other villages, which produce incessant predatory warfare. Early in the present year, the men from a large village in the south-east part of the province of Toungoo made reprisals on a christian village, while many of the inhabitants of the latter were absent at the association. They killed two or three persons, tore up the Bibles they found, carried away several captives, and decamped. After the interval of a very few days, their own village was burned by the civil authorities, their property seized, and the captives delivered. This had such a salutary influence upon them, that they have since asked for a teacher, and expressed the determination to abandon their old habits. Occasionally a chief of more than ordinary energy arises, who contrives to bring the other chiefs around him under his subjection. The coalition has the effect to induce them to forget their mutual animosities, but it makes them the more dangerous to their neighbours, because it gives them more power, and power in their code is right.

Each village consists of a single house, or at most two; built like a bazar with rooms on each side of the walks that pass through the building. The size of a village is estimated by the

number of hearths the house contains, every family having its own hearth. The largest I have visited, contained seventy-five. The houses are raised high above the ground, which gives room for rows of pig-styes below, while the fowls roost in peace on the rafters above, but neither seem to give the slightest annoyance to the olfactory nerves of the inmates. The compound is usually enclosed by a high fence, many by *chevaux de frise* of pointed bamboos, and not a few by traps and pit-falls; so that no one visits a strange village without one of its inhabitants for a guide. When a guest is received, a place is pointed out for him to occupy, and on no account is he to move from it: if he does, he is speared as an enemy. With all these precautions, many of the villages live in such constant dread of their foes, that all the men sleep out of their house on the ground to be ready to repel a sudden attack; while the only access to the house is from a trap door in the centre, down which a ladder is placed in the day-time. In short, each village or house is a fortress. In consequence of this state of society, there is a tract of land forty miles long, on the east bank of Thauk-ye-khat creek, within the British boundary, of which we know no more than we do of the interior of China.

Each village builds a new house, usually every year, as near to the cultivation as possible; and on first occupying a house a feast is made, an ox or buffalo is killed, and an offering is prepared for the spirits which preside over the country. When all are seated around the food and drink, each one takes a draught of the spirituous or fermented liquor that forms a prominent part in the offering, and repeats the following prayer:

"O Lord, lord of the lands, lord of the waters; lord of the streams, lord of the streamlets; lord of the mountains, lord of the hills; lord of the head waters, lord of the junctions; drink what is in our hands, eat what is at our feet. When we work, may we eat; may we work without labour, and eat to satiety. May we complete what we undertake, may our works prosper. May we be strong, may we retain our health. May we be stable as the rocks, indestructible as the cooking-stones. In the water may we be like rocks, on land like the wood-oil trees. May we be hard as stone, impenetrable as iron. When we weed, may we obtain the paddy-flower; when we clear, may we obtain rice. May we be able to dig out the pangolin, to purchase drum-gongs. May we be able to buy swords with scabbards, spears with sheaths. May we spear the wild boars from the rock. May we seize slaves from their place of flight under the rock. May the devices of others against us be confounded; when they plot our death, may we escape. When the tiger lies in wait for us, may he yawn; when men lay in ambush for us,

may they cough. When tigers would attack us, may they wait for each other till we are beyond their reach; when men would assail us, may they be struck with shame and fear. May our names become renowned, may the fame of our names be constantly extending itself. May we occupy the places of our mothers, and become the substitutes of our fathers. When we get possession on a stream, may we obtain it to its source, occupy it to its mouth. When we lay plans to seize, may we obtain; when we devise death, may we succeed in killing. May success attend us in all we do, till we die, till we are lost. O lords, help us; O lords, deliver us. Drink what is in our hands, eat what is at our feet."

Their forays are conducted in a very systematic manner. When a man determines on attacking a village, he kills an ox or a buffalo and makes a feast, to which he invites all he wishes to partake in the expedition. The invitation may be confined to his own village, or it may be extended to several others in the neighbourhood, according to circumstances. All that partake of the feast are pledged to the work, and to sustain each other in the event of reprisals being made. Each has his appropriate duty allotted to him. One is a guide, and he is addressed by the commander in the presence of the company thus: "You have spied out the road, you say you are a hunter, you say you are a brave. If the expedition does not arrive, if the road is not plain, the fault is yours." To this he expresses his assent, and is then considered as sworn in. Others volunteer to be a storming party, and pledge themselves to enter the house or die in the attempt. The chief says to these: "You are hunters, you are braves, that will ascend into the house, that will mount the dwelling If you succeed, you shall have gongs, you shall have oxen and buffaloes. Should you be unsuccessful, should you be killed, ask for your life a fowl not a buffalo, not a hornbill; and for a shroud, ask a cotton cloth, not a silk garment." Another company engages to go before the storming party till it reaches the house, and in the event of a repulse they pledge themselves to be last in the retreat. These are addressed: "You are skilful, you are able, you are brave, you are strong, you go before, you return behind. If the fighting men resist, if you fear, if you flee, should the retreating party meet with any obstruction, and any evil befal them, the fault is yours. But should you be successful in aiding them, so that victory is attained, you shall eat oxen, you shall eat hogs." After these parties have been told off and their pledges taken, the undistinguished throng is charged: "If you so demean yourselves as to obtain, as to overcome, you will hereafter share in the spoils with the whole company."

They bury the dead, contrary to the practice of all the Buddhist nations around, who burn them. With the corpse, articles of value are often deposited, and oxen or buffaloes slain at the grave.

It is said too, that in some sections, when a chief dies, after a grave of the ordinary character has been dug, a cylindrical hole is dug at the bottom, in which a living slave of the deceased is placed in an upright position with a portion of food; over him the corpse is laid, and then the whole is filled in with earth. A similar practice formerly prevailed in China.

Bghai is the name by which the people are designated by the Pakus or Sgaus, and appears to come from the numeral affix in Bghai applied to intelligent beings, which is *Pghai*. Thus *pieya-ta-pghai* is "one person" in most of the Bghai dialects, but the Bghais designate themselves by the word for *man*. Still they use the term *Pghai* with reference to the other sections of their family.

Tunic Bghai.

The Bghais are divided into those who wear tunics or frocks and those who wear pants. The tunic-wearers are designated by the latter *Pghai-ka-ten*, or "Bghai at the end of scarcity," food being supposed abundant in their localities. They call themselves *Pie ya*, i. e. "men." Their villages are not numerous, and with two or three exceptions are confined to the hills and valleys on the right bank of Thauk-ye-khat creek, within a range of about forty miles above its mouth. With a few exceptions, they are the only villages that have ever paid taxes, and are rather more civilized than the others, though they have no permanent cultivations like the betel and orange gardens of the Pakus. They are readily distinguished from the Sgau tribes by their tunic, which has perpendicular red bands on a white ground, while the Sgau garment has the bands horizontal.

Pant Bghai.

The Bghais who wear pants are divided into the *Pghai-mu-htai*, "Eastern Bghais" or Red Karens, beyond the eastern mountains in the valley of the Salwen; and the *Pghai-ko-hta*, "Upper Bghais," as designated by the tunic Bghais, because they reside on the rivers above them; and as but few of their villages ever paid taxes, the Burmese call them *Kayen-ayaing*, "Wild Karens." From the mouth of Kannie creek, five miles north of Toungoo, they are the sole inhabitants of the western side of the great water-shed up to an unknown distance north of Monay. In the northern part of Toungoo, the villages near the Burmese settlements are considerably civilized, and the inhabitants raise the silkworm extensively, but in the interior the people are in a wretched state of barbarism. They eat dog's flesh without salt,

and rice without vegetables. In some villages, not a single woman knows how to weave, and the inhabitants are entirely dependant on begging and stealing for their clothing. The men wear short white pants, which scarcely reach down to the middle of the thigh, with red radiating lines wrought in them near the bottom, as the rays of the rising sun are sometimes represented.

Red Karens.

The Eastern Bghai, *Pghai-mu-htai*, or Red Karens, call themselves *Kaya*, their word for *man*, and are called *Kayen-nee*, or Red Karens by the Burmese, from the colour of their dress, their pants being wrought with numerous narrow perpendicular red stripes, often with black lines between them. They occupy the southern point of the tableland between the Salwen and the water-shed which divides the valley from the tributaries of the Sitang. On the east they are bounded by the Yoon, or Siamese Shans on the east bank of the Salwen, and on the north they are bounded by the Shan state of Mobya. They describe their country as six days' journey long from north to south, which is about equivalent to two degrees of latitude. Mr. O'Riley estimated their number at about two hundred thousand. They are kidnappers and robbers by profession, and about a third of the population are slaves. Their cultivation is nevertheless much in advance of any other Karens; the water-wheel being in use to irrigate their fields, on which they raise two crops a year. The work, however, is done principally by the women and slaves, the men being always under arms to defend their homes or to make depredations on others.

The Red Karens have long been famous for maintaining their independence between the Shans and the Burmese, making inroads into each as opportunity offered, selling their Shan captives to the Burmese, and their Burmese captives to the Shans. It cannot be regretted that such an independence is fast passing away. It would appear that the ancestors of *Ke-pho-gyie*, the present Red Karen chief of some eighty years of age, contrived to obtain the sovereignty of the whole country, and to bring all the other chiefs into, at least, a nominal subjection, so that *Ke-pho-gyie* obtained the government by inheritance. Many years ago, a member of the Burmese royal family, Pha-pan-men, fell into disgrace at Ava, and fled into the Red Karen country for refuge, where he was protected by *Ke-pho-gyie*. In process of time, the Burman so far succeeded in supplanting the old chief, that it was found necessary to make over to him the eastern section of the Red Karen country, and in consequence of his thus establishing Burmese supremacy in so large a district, he was received to favour again at court. That country has

ever since acknowledged subjection to Ava, and the present principal chief, *Kyan-pe-ten*, is a Shan, who pays tribute to the Burmese government, and acts under its direction. It is said he can bring two thousand Shans into the field, besides Red Karens. Associated with him in the government are two sons of the Burman *Pha-pan-men*. Minloung, the refractory Karen chief who has given the English so much trouble, is now living in the midst of this part of the Red Karen country. Between this party and *Ke-pho-gyie* exists a most deadly animosity, and they are ever devising plans to destroy each other. Their capitals, the villages where these principal chiefs reside, are on neighbouring hills separated by an inconsiderable stream, yet when Mr. O'Riley visited them, no one would venture to accompany him from one village to the other, except his own followers. Three years ago, the Shans of Mabya threw off the Burmese yoke, and were aided by eight hundred of *Ke-pho-gyie's* men; but the Burmese succeeded in re-establishing their supremacy; and the town is now occupied by a Burmese army of from one to two thousand men. Ever since this period, the western Red Karens have been threatened with destruction by the eastern, supported by the Burmese. One of their villages was burnt by them a few months ago, and the whole have been saved from destruction only by a demonstration from the English Government, which has sent Ke-pho-gyie some Shan troops raised in Toungoo for his assistance. The result will probably be the annexation of western Karen-nee, and the triumph of law and order over brute force and anarchy.

We-wa-pen.

We-wa is an adverb signifying to and fro, backwards and forwards, and is used by the Bghais to denote the inhabitants of a considerable number of villages, with one or two exceptions, all within the Red Karen country, but between the Red Karens and the Sgaus. They obtain their name from the dialect they speak, which is alternately a word of Sgau and a word of Bghai. The people do not seem to know whether their ancestors were Sgaus or Bghais, but they have so disguised their speech that they cannot be understood by either the one or the other.

Mopgha.

The Mopghas are a small tribe that cannot be distinguished from the Tunic-Bghais, except by their dialect. They wear the tunic with the same perpendicular red stripes, and have no distinctive mark apart from their language. A few call themselves *Mopgha*, but the majority call themselves by the name for "man," which in some villages is *Pie-do*, in others *Zezau*, and still in others *Plau*.

BGHAI SCHOOLS.

During a part of the present year, schools have been sustained in 15 Tunic-Bghai villages.
37 Pant „ „
3 We-wa-pen „
7 Mopgha „

Making an aggregate of *sixty-two* village schools in all the tribes. The Red Karens, in consequence, as they allege, of their unsettled relations with their neighbours, have hitherto refused to receive teachers; but we hope in the approaching dry season our efforts to establish schools among them will be more successful than heretofore.

The schools among the *Pant-Bghais* can hardly he said to be established. *Fifteen* of the *thirty-seven* have been commenced in the region north of Toungoo during the present year, but five that were in existence last year, have been either abandoned or suspended, giving a net increase of ten only; and an inroad from the unfriendly villages on the frontier might break up a dozen schools in a single day.

A normal school for the teachers, male and female, has been in operation a few months the present year. Well educated teachers are *the* want of the mission.

BGHAI BOOKS.

The only books in the Bghai language are:
Matthew's Gospel.
Fifty Hymns.
Sermon on the Mount.
Minutes of the Bghai Association.
Epistles of James and John (in press).
Catechism. „
Arithmetic—Trigonometry.

Such is a brief sketch of the most Northern Karen tribes *known*.

Toungoo, September 24th, 1858.

IV.—*The late Pastor Gossner.*

To the Secretary of the Calcutta Missionary Conference.

Moozufferpore, 3rd September, 1858.

MY DEAR BROTHER IN THE LORD,—I have received your letter of the second ult. enclosing a copy of a minute drawn up by the members of the Calcutta Missionary Conference on the occasion of the death of the Rev. Mr. Gossner of Berlin.

I beg you will be good enough to convey to the brethren my and my brethren's heartfelt acknowledgments of the honour they have done to the memory of the departed man of God, and also of the sympathy they have expressed towards us, his bereaved pupils. It does our hearts good to observe how much father Gossner's personal character and worth, his position and influence in the church at large, and his labours in the Mission in particular, are valued far beyond the circle of his personal acquaintances and countrymen. And we, who have been privileged to know him so long and so intimately, may well be allowed to add that he deserves all that has been said in his praise.

Father Gossner, as he is called in Germany, was eminently a man of Christ; "Christ for us, and Christ in us," was the soul of his soul: for him he longed, by him he breathed, for him he laboured: with less than Christ he was not satisfied, neither for himself nor for others. Consequently Gossner did not belong to any particular section of the Church of Christ; he would not have left the Roman Catholic Church, if they had allowed him to preach Christ in it; neither would he have joined the Protestant Church, if they had allowed him to preach Christ without it; he felt most inclined towards the Moravian brethren, but join them he could not, nor any other Protestant sect; they were all too narrow for him: he was above all, in that region, where the soul is alone with the living Christ undivided.

From this height of faith, Gossner was in a remarkable degree enabled to recognize Christ under all forms. "How many poor Roman Catholics," said he once to me, "have the Pope on their tongue, and Christ in their heart."

This simplicity of faith imparted to him also a striking and refreshing simplicity of manners; ceremonies, compliments, phrases, official correspondence and such like were far from him, and one felt at once at home with him.

In this simplicity of faith, he selected and instructed his Missionary pupils; he bound us down to no formulas, we had nothing to subscribe; he gave us no written instructions; he gave us the Bible, and even in the Bible he wrote these words: "The letter killeth, but the spirit quickeneth." His letters to us contained very few directions; but all were full of admonitions: "Live in Christ," "Breathe by Christ," "Let Christ be your element," &c.

But I feel I must stop: forgive my having detained you so long; but the topic is so dear and so worthy.

I only regret, that having had before our eyes such an example, and for so many years, we should still be found so far below him. May we endeavour to follow him more closely, now that he is gone from us.

You know already that the Committee of Mr. Gossner's Mis-

sion has been increased by several members, at the head of whom is Dr. Büchsel, Superintendent General or Bishop of the Lutheran branch of the Established Church in Prussia. We thank the Lord for this arrangement; for Dr. Büchsel was an intimate friend of Mr. Gossner, and the latter had a pretty confident hope that Dr. Büchsel would take up his work after him. Dr. Büchsel gave the funeral address at the grave of Gossner, and said, among many interesting words and sentiments in Gossner's praise, the following: "Who among all the ministers of this large city is there, who must not confess, this man was more blessed than we all? And why? because none of us can pray as he could." It is only to be regretted that Dr. Büchsel is so over-burdened with official work, that he will have little strength and time left for the Mission work: however, the supervision will devolve on him.

Our Committee have issued a circular letter to their friends in all parts of Germany, in which they declare that it is their firm intention, with the help of the Lord, to carry on the Mission in the spirit of its originator, Gossner; and they call upon all their and Gossner's friends, to aid them with their earnest prayers and supplications. As you have had the goodness to send a copy of the minute to Berlin, it will go far to encourage the Committee in the arduous task bequeathed to them, and we desire to thank you also for this special token of brotherly sympathy with them, which will, no doubt, be duly appreciated by them.

Br. Prochnow is appointed for the time as Secretary to the Committee in Berlin. Br. Schatz, who officiated at first, has been taken ill of liver complaint, and obliged to visit Carlsbad in Bohemia.

Once more thanking you, dear brethren, for your brotherly love and fellowship, and recommending you all to the tender care of our High Priest above, who carries all his sheep on his breast-plate, and requesting further a continual share in your prayers, I remain, &c. A. Sternberg.

V.—*Memorials to the Legislative Council.*

Of the following two memorials, the first (which relates to the Churruck Poojah) was intended to be presented in March, 1857, but the presentation of it was postponed at that time, on account of the symptoms of mutiny which just then began to attract the attention of the Authorities. The second prays for the abolition of an old regulation which is manifestly at variance with the principle of genuine neutrality.

TO THE HONORABLE THE LEGISLATIVE COUNCIL OF INDIA.

The Petition of the undersigned Protestant Missionaries residing in or near Calcutta.

RESPECTFULLY SHEWETH,

That your Petitioners have long had occasion to lament the existence of practices among portions of the Native Community, which tend to the increase of immorality and cruelty; and that your Petitioners believe that these practices may, without difficulty, be restrained by law.

2. That your Petitioners submit to your Honorable Council that the tortures publicly inflicted and endured during the annual Churruck Poojah (especially the practices of swinging with hooks pierced through the back, and boring the tongue and other parts of the body) manifestly tend to harden and corrupt the beholders; and that these practices, in the judgment of the better informed Hindus themselves, are comparatively modern, and are neither warranted by the accredited standards of their religion, nor entitled to toleration on the ground of respect to popular usage.

3. That while these practices are common in Bengal, and while in some other parts of the country they assume a peculiarly offensive character, (from the fact of women as well as men being there hurled through the air by the swing,) in the North-Western Provinces (the original cradle of Hinduism, and the primitive seat of its most ancient institutions) they are confined to the small Bengali communities; and your Petitioners apprehend, from this variety of custom, that local circumstances alone, and not any general traditions, have gradually led to these distressing and degrading exhibitions in particular parts of India.

4. That your Petitioners believe that in Bengal (whatever may have been the case in former times) the people who swing at the Churruck Poojah seldom at the present time endure the suffering with any hope of acquiring religious merit, but ordinarily from the simple desire of gain, and that they are in fact commonly paid for their service, and stupified with drugs for the occasion.

5. That the assemblage of multitudes to witness the swinging, the excitement which frequently prevails, and the wild demeanour of those who transfix their tongues or submit to similar tortures, attest the brutalizing effect of these spectacles, and exhibit lamentable evidence of a state of feeling most discouraging to all who desire to spread among the people the blessings of civilization, a sound morality, and the knowledge of religious truth.

6. That your Petitioners fear that these practices tend to foster dispositions most unfavourable to the public tranquillity; and they believe that much of the violence and cruelty which, in the dacoities of Bengal, have long marked the criminal annals of the Presidency, may be traced to the sinister influences emanating from the popular public exhibitions of the Churruck Poojah.

7. That your Petitioners believe that the spread of mere secular education, unaccompanied by other measures tending to elevate the

moral sense of the people and to enlighten their consciences, will avail comparatively little to their moral improvement. On the contrary, your Petitioners have good reason to fear that secular education by itself may tend to render them impatient of the restraints of authority, and more earnest and more successful in the gratification of their baser appetites and passions.

8. That your Petitioners believe that many in the Native community are sensible of the real character of the scenes which distinguish the Churruck Poojah, and lament their demoralizing effect on their children, their female relations, and society at large; but from the depraved popular taste for this species of excitement, they are unable to manifest the needful moral fortitude to suppress, or effectually to discourage them.

9. Your Petitioners therefore submit to your Honorable Council that a Legislative measure to suppress, throughout all the territories subject to the Honorable East India Company, all those public practices at the Churruck Poojah, whether nominally religious practices or not, which are in themselves cruel and inhuman, is necessary in the present state of native society; And your Petitioners do therefore pray your Honorable Council to pass such a measure prior to the recurrence of the Churruck Poojah in the present year.

And your Petitioners will ever pray,

ALEXANDER DUFF, D.D., LL.D.
Free Church of Scotland Missionary.
A. F. LACROIX, *London Missionary Society.*
TIMOTHY SANDYS, *Church Missionary Society.*
W. S. MACKAY, D. D., *Free Church of Scotland.*
THOMAS BOAZ, LL.D., *London Missionary Society.*
J. H. PARKER, *London Missionary Society.*
C. B. LEWIS, *Baptist Missionary Society.*
J. LONG, *Church Missionary Society.*
CHARLES HENRY BLUMHARDT, *Church Missionary Society.*
J. G. LINCKE, C. M. S., *Missionary.*
JOHN ROBINSON, *Baptist Missionary.*
SAMUEL HASELL, *Church Missionary Society.*
J. WENGER, *Baptist Missionary.*
GEORGE LOVELY, *Junior Chaplain, Old Church.*
FREDERIC SCHURR, *Church Missionary.*
BERNARD GEIDT, *Church Missionary.*
ALBERT P. NEELE, *Church Missionary.*
JOHN TRAFFORD, *Baptist Missionary.*
JAMES VAUGHAN, *Church Missionary.*
ALEXANDER STERN, *Church Missionary.*
LAL BEHARI DE, *Free Church Missionary.*
RICHARD PEARSON GREAVES, *Church Missionary.*
GEORGE KERRY, *Baptist Mission.*
EDWARD STORROW, *London Missionary Society.*

THOMAS JONES, *Welsh Calvinistic Methodist Society.*
SAMUEL DYSON, *Church Missionary.*
JOSEPH MULLENS, *London Missionary Society.*
JAMES THOMAS, *Baptist Missionary.*
A. LESLIE, *Baptist Missionary Society.*
WILLIAM WHITE, *Church of Scotland Mission.*
JAMES OGILVIE, M. A., *Church of Scotland Mission.*
C. BOMWETSCH, *Church Missionary Society.*
THOMAS SMITH, *Free Church of Scotland Mission.*
REV. J. BEAUMONT, *Free Church of Scotland Mission.*
Calcutta, March 3rd, 1857.

To the Honorable the Legislative Council of India.

The Petition of the undersigned Protestant Missionaries.

Humbly Sheweth,

That your Petitioners have long lamented that the Regulations of the British Government, alike in the Bengal and the Madras Code, have for many years contained and do still contain a formal recognition of endowments "for the support of mosques, Hindu temples, and Colleges," as endowments "for pious and beneficial purposes," and have declared and do still declare that "it is an important duty of Government to provide that all such endowments should be applied according to the real intent and will of the grantor."

That under these Regulations the Board of Revenue of the East India Company were directed to assume, and did assume, the guardianship of all such endowments, and that by virtue of these Regulations the British Government in many districts of India became intimately connected with the management of heathen and Muhammadan shrines, attracted to them popular favour, and contributed to their permanence and importance.

That under the authority of a celebrated despatch from the Home Government, when Lord Glenelg was President of the Board of Control, measures were taken to release the British Government from this anomalous position, and that to a large extent the endowments formerly managed under the superintendence of Government Officers have been conveyed to trustees, to be administered like ordinary trusts subject to the usual remedies provided by the laws for breaches of trust; but your Petitioners represent to your Honorable Council—

1st. That many such endowments still continue under the superintendence of Government Officers in the Madras Presidency.

2nd. That your Petitioners are informed that the trust of the late Hadjee Mahomed Mohsin of Hooghly, a trust for the support of a Hindu shrine in Jessore, several similar trusts at Gya, and various others in the Bengal Presidency, are also still administered by Government Officers.

3rd. That the effect of these Regulations and of the practice of Government, has been to create a popular impression in the native mind, that Hindu and Muhammadan endowments are objects of the Government's special care and favour.

That your Petitioners submit to your Honorable Council that Hindu and Muhammadan endowments should be dealt with precisely like any other endowments. The Government does not extend any special guardianship or consideration to trusts for Christian purposes, but leaves the grantors to make such arrangements as seem to them best calculated to ensure security, and then affords the ordinary remedy of the Courts of law, and no other, for breaches of trusts. With this arrangement, which is identical with the policy of the Government in Great Britain, your Petitioners are entirely content. They do not pray that the special advantages designed for heathen and Muhammadan endowments should be extended to trusts for Christian purposes; but that the present extraordinary favour manifested to objects alien to the Christian religion should no longer be continued.

That your Petitioners, moreover, submit that endowments for the support of mosques and Hindu temples and Colleges, are not, in fact, trusts for "pious and beneficial purposes," and ought not so to be described in the Statute Book of the British Government. They further submit that no special duty has devolved on Government to maintain such endowments, and that the obligation of Government in respect of such endowments will be fully discharged if such trusts be dealt with like all other trusts, whether for religious or secular purposes, by being left to the ordinary operation of the laws.

That your Petitioners do therefore earnestly pray that your Honorable Council will repeal the Regulation of 1810 of the Bengal Code herein described, and the Regulation in the Madras Code which is enacted in the same terms.

GEORGE PEARCE.
ALEXANDER DUFF.
A. F. LACROIX.
G. G. CUTHBERT.
A. LESLIE.
J. WENGER.
C. B. LEWIS.
J. LONG.
T. SANDYS.
J. OGILVIE.
R. P. GREAVES.
H. C. MILWARD.
JOHN TRAFFORD.
WILLIAM HENRY HILL.
S. JOHN HILL.
WM. MOODY BLAKE.
WILLIAM JONES.
GEO. KERRY.
JOHN POURIE.
WILLIAM SAMPSON.

Calcutta,
15*th September*, 1858.

VI.—*Sunday Trains on the East India Railway.*

The following is the curt official communication from the Railway Board in reply to the Memorial transmitted some months ago by the Venerable Archdeacon:—

"EAST INDIAN RAILWAY COMPANY.

Alderman's Walk, London, 26th August, 1858.

THE VENERABLE JOHN H. PRATT,
Archdeacon of Calcutta.

SIR,—I have laid your letter before the Board of Directors of the East Indian Railway Company, and am instructed to hand you enclosed an extract from the Board's instructions to their Agent at Calcutta regarding the running of Sunday Trains.

I have the honor, to be,
Sir,
Your most obedient Servant,
D. J. NOAD,
Secretary."

"*Extract from letter from Board of Directors of East Indian Railway Company to Edward Palmer, Esq., Agent East Indian Railway Company, Calcutta, dated London, 20th May*, 1858.

"*Sunday Trains.*—With reference to your application to the Government to run a Passenger Train from Howrah to Raneegunge on Sundays, the Board presume that such train is not to be an Excursion train, and they do not therefore approve of the reduction in the price of double journey tickets suggested by Mr. Cox. This concession involves an important principle, and as the Board desire to limit the number of Sabbath Trains to the absolute necessities of the public, they request that no such reduction in the ordinary fares may be made on Sunday as will place any additional Trains on the category of Excursion Trains.

"They observe with satisfaction that the arrival and departure of the train proposed by Mr. Cox. was so timed as to afford the employés of the Company the opportunity of attending Divine service."

VII.—*Report of the Transactions of the Vernacular Literature Society,*

From June 1st, 1857 *to July 1st*, 1858.

During the past months, the Vernacular Literature Society has been enabled to exert itself with considerable activity in the cause of promoting a healthier tone in the popular literature of Bengal. The liberality of its subscribers in the previous year had removed

the debt which had hitherto crippled its energies, and we began the year with a favourable balance, which, with the current subscriptions and donations, has enabled us to issue an unprecedented number of publications.

We have continued to act on the three principles which were laid down in our last report, as the result of our previous experience,—1. That our prices must be low, or they will fail to reach the masses, for whom they are intended,—2. That we must publish at present none but works pre-eminently popular and amusing, and—3. That no pains should be spared to secure the services, as translators, not merely of good Bengali scholars, but of men who can write in a truly popular style. With regard to the *second* principle, the only one on which any difference of opinion could arise,—it seems obvious that until the taste for a better literature is awakened in the popular mind, it is hopeless to attempt anything of a higher or more scientific nature. Our ulterior aim, of course, is not simply to amuse; we would have our books ultimately of a similar character to the well-known Library of Entertaining Knowledge, published by the London Society for the Diffusion of Useful Knowledge; but at present we must be content with preparatory labour. We have to create our own demand, not to supply one already existing; and until this end be secured, we must take the materials as we find them, and raise up a reading public by any means in our power.

In our last report it was mentioned that, with the cordial concurrence of the Director of Public Instruction and the Inspectors subordinate to him, the Deputy Inspectors of the Educational Department had been constituted the Society's Agents in the Mofussil. We have now to report on our first year's experience of the measure, and we cannot but think that on the whole the result is eminently satisfactory. We must bear in mind that the whole thing was a novelty, and that in many districts anything like a reading public did not exist; yet with all these drawbacks, a list given in the appendix will show a total sale in the Mofussil, through these officers, of about six thousand of the Society's publications. Some of the Deputy Inspectors may have been languid in their efforts, but many have shown a praiseworthy zeal in promoting the interests of the Society. The Deputy Inspectors of Dinagepore and the twenty-four Purgunnahs deserve especial mention for their active co-operation; but we regret to add that those of Rajshai, Pubna, and Jessore, have shown a total apathy.

The sales at the depôt, during the past year, have also largely increased,—the number sold in the previous year being only 843, while that during the year just closed, appears in the appended list as 2,512. This is mainly owing to the extension of our operations by means of hawkers, who carry our books in various directions, where, but for that agency, they would probably never have been known. A female hawker is also employed by the Society, through whose means our publications are sold in the families of native gentlemen; and it is a very encouraging fact that

her sales are larger than those of any other of our hawkers. The tales of Hans Andersen and the Paul and Virginia have been here especially successful.

The colporteur who was employed to carry our books to the Railway station, was unable to sell them there, and the attempt has been almost abandoned. It was found that the natives were disinclined to purchase a book on such a casual glance at its contents, as the short stay at a station could allow.

Our great difficulty hitherto has been to circulate the books which we published; the volumes lay unknown on our shelves, and no medium existed whereby to bring them in contact with the classes for whom they were prepared. But by the appointment of the Deputy Inspectors, as the Society's Agents, we trust that this difficulty has been removed; and from the experience of the past year, we hope to find a steadily increasing demand for our books not merely in Calcutta and its immediate neighbourhood, but through the various districts in the Mofussil.

The following are the books which have been issued by the Society during the thirteen months, between June 1, 1857, and July 1, 1858, (see the list in the appendix.)

The "Percy Anecdotes" have been reprinted. Six more of Hans Andersen's stories have been published, viz., the "Tinder Box," "Boro Koilas," "Mermaid," "Chinese Nightingale," "Four Winds," and "Ugly Duckling;" and one of those which appeared early in 1857, the "Story of a Mother," has reached a second edition. These stories have been very popular, and of some of them more than a thousand copies have been sold. The first part of the "Vrihat Katha," a translation of interesting tales from the Sanskrit, has reached a second edition. Two stories from the "Romance of Indian History" have been published, the Ahalyá Hadika, or "Story of a Pariah," and the "Life of Noor Jehan." "Elizabeth" or the "Exiles of Siberia" closes the list of the past year's publications. The sale of the Society's previous publications continues steady, as will be seen by the details given in the appendix. The "Paul and Virginia," the sale of which was remarked as languid in our last report, has latterly excited much interest; a large portion of the issue has been already sold, and we expect that ere long a second edition will be required.

The Illustrated Magazine, called the "Vividhártha Sangraha," has been published regularly during the past year; and though its circulation has been materially affected by the unsettled condition of the country, its monthly sale now reaches 700, an increase of nearly 250 on that of the previous year. The Society continues to contribute eighty rupees to each number in support of this useful publication, from the monthly grant of Rs. 150 which it receives from Government. The price remains as before, two rupees per annum, and the Society pays the postage of copies despatched into the Mofussil, as the postage still continues the great obstacle to its circulation in the interior. The following report has been furnished by the Editor:—

"The disturbances of the past year have deprived the "Vividhártha Sangraha" of all its subscribers in the N. W. Provinces to the number of upwards of a hundred, and circulation is now confined to the districts of Bengal and Behar. The number of copies issued monthly is about 700, of which nearly 350 are taken by people in the Mofussil, mostly small zemindars, amlahs of courts, and teachers in vernacular and other schools. They evince a great fondness for the periodical, and pay their subscriptions with regularity, the remittances being generally made in postage stamps.

"The subjects treated of in the last volume may be arranged, as heretofore, under the different heads of trades and manufactures, topography and antiquities, history, biography, customs, conditions and other characteristics of the people of different countries, natural history, physiology, moral tales and miscellaneous extracts. In their selection the taste of the readers has always been consulted; and in compliance with their wishes, a much greater number of articles has been given on trades and manufactures and ethnology than on any other subject. Under the first head there are articles on the manufacture of soap, candles, camphor, aromatics and sugar; and under the second, notices of the Todas of the Neilgheries, the Brazilian and Esquimaux Indians; the natives of Terra del Fuego, the Bechuanas, Corana Hotentots, Circassians, Javanese, and the Gipsies. The other heads include a large number of articles, all of which are intended to convey to the bulk of the people instruction on subjects which have been hitherto inaccessible to all but English scholars."

The following works are in the press or in course of preparation.

The Omrah's daughter or life of Jehánira,—a third story from "Indian Romance," translated by the Assistant Secretary.

The second part of the *Brihat Katha*, translated by Pundit Anand Chandar Bedánta Bagish.*

A fourth tale from the Indian Romance.

A selection from those parts of the *Pancha Tantra* which are not incorporated in the *Hitopadesh*.

A selection from the tales of "Evenings at Home."

An abridgment of Sandford and Merton.

A work on the "Curiosities of the Animal and Vegetable kingdoms," which is being prepared under the superintendence of the Rev. J. Long.

Beside these works, the Committee have also determined to venture on the experiment of publishing a popular work on Astronomy, prepared by Baboo Kalidas Moitrea of Burdwan, which will appear during the coming year illustrated with diagrams. They have in this one instance ventured to depart from their general rule; but they felt the great need which there existed of such a work, and as the treatise is written in an eminently popular style, they hope it may supply the want.

* These two first works have been issued since our accounts were made up.

Nor have they lost sight, during the past year, of what, they feel, must after all be the great object for the improvers of Bengali literature to set before them—original compositions. Mere translations must be ever insipid compared with the freshness of an original, and they especially desire to encourage any efforts in this direction. Their standing premium of Rs. 200 has been advertised continually, and several original works of more or less merit have been forwarded for their approval, but none have yet been adjudged of sufficient merit to receive the prize. The best among them was the Padmini Upakhyan, a tale in verse, by Baboo Ranglall Banerjee. Although this was not equal to the standard which they had fixed, and had also the drawback of not being in prose, yet, as it possessed decided merit in some respects, they resolved, if the author published it, to grant him a certain sum as an encouragement. They believe that it is in the press, and on its being submitted to them, fifty or one hundred rupees will be awarded to the author, according to the merits of the work in its final shape. The prize of five hundred rupees which Baboo Joy Kishen Mookerjya offered for a history of the rise and expansion of the city of Calcutta, has not yet been decided; but one work has been submitted for approval.

During the past year the Society, through Mr. R. B. Chapman's absence from Calcutta, was deprived of that gentleman's services as Secretary,—to whose energy and warm interest in its welfare it mainly owes its present favourable position. Mr. E. B. Cowell became Secretary in his room; but at the same time, as the business of managing the accounts of the Deputy Inspectors and transmitting their supplies of books had become very laborious and quite beyond the leisure of an Honorary Secretary, it was determined to appoint Pundit Madhoo Soodan Mookerjya (who had previously to some extent assisted in this Department) as Assistant Secretary on a salary of rupees fifty per month, and he was to devote a large portion of his time and attention to the Society, the Secretary retaining only a general supervision. The arrangement has worked well, and the manner in which the Assistant Secretary has discharged his duties, has given general satisfaction.

The abstract statement of receipts and disbursements, given in the appendix, shews a balance in hand on July 1, 1858, of Co.'s Rs. 916-11-10.*

In conclusion the Society trusts that the efforts of the past year will prove that it has not been a slack steward of the funds committed to its charge, and it hopes that its old supporters will not desert it for the coming year, but that, rather, new friends may come forward to assist it.

* The Society's engagements will absorb most of this balance.

VIII.—*The Redemption of the Land Tax.*

The following article is taken from the *Dacca News* of the 16th October. We are glad to see even the Editor of that paper at last fall in with views which we proposed more than six years ago.—EDS.

Many writers have been talking about the feasibility of the redemption of the land tax. It is at present redeemable in perpetuity at 20 years' purchase. All that is required is an order to the Collector, which, if properly represented and advocated with the powers that be, cannot be refused. We will suppose that a zemindar or talookdar has a jumma (rent) of Rs. 100 a year to pay. He also possesses Rs. 2,000 of four per cent. Company's paper. He has merely to pay in to the Treasury Rs. 2,000 more, or twenty years purchase of his jumma, to obtain two five per cent. papers of two thousand rupees each. One of these producing Rs. 100 yearly might be lodged with the Collector, with an order from the Sudder Board that the Collector shall carry the interest of the Paper to the credit of the rent account of the owner of both talook and paper, and the revenue is redeemed. The Revenue is, however, payable quarterly, the interest on the Company's Paper half yearly. The additional one per cent. obtained on the original Rs. 2,000 of four per cents., will, we imagine—for we have not our own accountant at our elbow at present—make up for the difference between the quarterly and half-yearly payments. But if the proprietor of the talook cannot afford to make up the sum required to convert four into five per cent. paper, he can redeem the land for twenty-five years' purchase if the Sudder Board will only pass the requisite order. Four per cent. upon Rs. 2,500 will give Rs 100 a year, which will pay the rent of the talook, supposing the Company's Paper to be purchased at par. But if it be obtainable at 15 or 16 rupees discount as at present, then the rent of the land is redeemable at about twenty-one years' purchase, if the Sudder Board would only pass this order, that the Collector is to carry to the credit of what he has to receive, the amount of what he has to give, without an actual payment and receipt of money. Any Government which should refuse such transfer, must either be dishonest, hoping at some future period to have an opportunity of repudiating its debts, or it must have a reasonable hope that it will obtain money at a lower rate than four per cent. We cannot for a moment suppose that the Government of India either hopes or wishes to repudiate its debts. If it expects to obtain money at a lower rate than four per cent. we think it deceives itself, seeing that England is forced to pay three and a half. We are therefore driven to the alternative, that the government of India is foolish in refusing the redemption of the land tax for twenty years' purchase. That such a price would be given, is evident from the fact, that Lakeraj tenures, liable at any time to all the inroads of Commissioners, Collectors, Deputy Collectors, Surveyors, &c., some of whom, and all of whose Oulah must be bribed, bring from seventeen to eighteen years' pur-

chase as their price. From twenty to twenty-five years would willingly be given for a zemindaree or talook free from rent, and from —unless it were on the banks of a river, and subject to diluviation —the visits of the locusts of the Company which eat up the fat of the land.

Unless the land is rendered virtually rent free, and is tenable to perpetuity without its being endangered four times a year, as it is at present, no improvements will be made. The aim of the most enlightened zimindar, at present, is to attract as many ryots as possible to his estate, and to screw them to the utmost amount in his power, without causing them to run away, or deterring new ryots from coming. He never thinks of laying out money on his estate in the way of drainage, or manures, or buildings, because he knows the uncertainty of his tenure. He knows that the dishonesty of a servant in keeping back the rents—and it speaks much for the Bengallee character, that such cases are almost unknown—or the sinking of a boat in crossing a river, may cause his estate to be put up for sale, and that this risk recurs once every three months. He will not lay out capital in improving property which is so precarious. This is not mere theory deduced from our knowledge of human nature or from Adam Smith. It is the result of actual experience. In a Zemindaree of our own a ryot applied for a Meerass (or perpetual) pottah (lease) of the land about his house. It was almost worthless. It brought us about Rs. 3 or Rs. 4 a year. He agreed to pay us this sum in perpetuity, provided that we would give him a perpetual lease. We agreed, on the receipt of a large sum as Salamee or fine, to do so, and the day after the lease was signed, he commenced to work. He expended about Rs. 3,000 or £300 on a piece of land of about a couple of acres in extent. He dug tanks and planted gardens, and by the cultivation he bestowed upon it, he secured for himself a very handsome interest on the money expended. Now if Zemindars were relieved from the necessity of collecting and paying the quarterly revenue, is it not reasonable to suppose that they would lay out large sums of money upon their estates, which would not only increase the value of their lands to themselves, but would increase their value to the state, by making them support a much greater number of inhabitants, and by making them better subjects by attaching them to the soil. Now, no one in India can become patriotic or attached to the soil on which he was born and which he has cultivated, because every three months in the year he must feel that he may be turned out of it. But then, when the land tax is redeemed, he would commence improvements, to bear fruit not only during his own life, but in that of his descendants. No man in Bengal just now knows that his child shall succeed him. In fact, looking to the fate of families around him, he knows that it is rather the rule than the exception, that no child whose father has died while it was young, should succeed to the estate of his father except burdened with mortgages so as to have become almost valueless; and these mortgages will be found to have been entered into to raise money for

the quarterly rent day, which had not been thought of in proper time by the improvident guardian. If the estate had been rent free, he might have spent the revenues without any *arrière penesé.*

The uncertainty of the tenure of land is then a very great and principal drawback to the improvement of the soil, and in consequence to the general prosperity of the nation. If this be the case, one of the things we ought most earnestly to insist upon, is the removal of the cause of that uncertainty, by the redemption of the land tax, which we have shown is not only possible, but would be a matter of course, were there any certainty or sense in our Sudder Board of Revenue. Some people, however, seem to think that this would impoverish posterity, by destroying posterity's revenue. But if we leave posterity a land tax which cannot be increased, with a debt the interest of which must be paid out of that land tax, how do you leave posterity a Revenue? We leave it a plus and a minus, the result of which is nothing. It may be said that posterity may, somehow or another, raise money so as to pay off the debt, and then it will have its Revenue all to itself. If posterity ever raises money, it will have no difficulty in finding investments for it at four per cent., and we think the best way to give posterity a chance of making money is by rendering the tenure of the lands of the country as secure as possible, so as to encourage capitalists to lay out large sums of money upon them, in order to receive from them a return a hundred, aye, a thousand fold more than what they give at present. There is no limit to the demand for our exports. The world will take all that we can grow. If then we grow and export a thousand times more than we do at present, our export duties will increase a thousand fold, which will be a very nice little sum to begin with.—"But if you do away with the land Revenue, what are you to do with the Sudder Board, and the Commissioners, and Collectors, and Deputy Collectors, to say nothing of their omlah, and the mooktiars whom Mr. Hawkins thinks it unsafe for the Government of England to offend?" Now this was a very valid objection in the days of the East India Company, when India was governed for the Civil Service; but as it is now to be governed for the people, it cannot be paid attention to. Suppose now the Revenue Authorities in Dacca to cost, as they do, at least, Rs 8,600 a month or Rs 1,03,200 which is equal to the interest of Rs 25,80,000 at 4 per cent. Suppose the Zillah of Dacca be declared Lakeraj, an immediate saving of this sum would be made, which would be another nice thing for posterity. The land revenue of Dacca is about three lakhs per annum. At twenty years' purchase this would give sixty lakhs, so that the redemption of the land tax with the abolition of the Civilian Revenue officers, would pay off about nine tenths of a million sterling of the debt of India, which is pretty well for a small zillah containing but about 450,000 people. At this rate the redemption in perpetuity of the land tax of Lower Bengal would not only pay off the debt of India, but would leave a very nice sum in hand for posterity to commence housekeeping with.

But we think we hear the old civilians exclaiming, "What! leave the ryot to the rapacity and extortion of these villainous zemindars, (who by the bye, are the only class of natives spoken ill of by the civilians and missionaries)* and blood stained-planters. Is there to be no more *huftum* and *punjum?*" Even so, gentlemen. If the zemindar is to lay out capital upon his estates, it cannot be allowed that each petty cottier shall assert some shadowy tenant right, of doubtful existence at any time, and certainly not now existing, except in the theories of the FRIEND OF INDIA. The right of removing the ryot, unless holding under a lease, and the ryot's right to sell his tenure when he has a good one, must be established and recognised by our courts—not of revenue, which must be done away with—and the zemindar must not be driven, in order to obtain his proper and real rights, to the abuse of the powers which you yourselves put into his hands by *huftum* and *punjum*. The zemindar requires the land of a squatter, and is willing even to pay the man a small sum to go away. But you say that the squatter has rights, and must not be moved. The zemindar then uses your *punjum* and your Sale Ameens, and ruins the man outright. If you had left them alone, the squatter and the zemindar would have come to an arrangement mutually beneficial. You have forced the Zemindar to commit perjury and ruin the squatter, in order to obtain his own undoubted rights. No, gentlemen, your finger must no longer be thrust into every man's pie. The zemindar must be allowed to gather his tenants, if he likes, into one corner of his estate, and to employ them in works for his benefit, and then we may hope to see extensive works for irrigation and drainage, the result of the capital of the zemindar applied to his estates, instead of spent on Doorga Poojahs and debauchery in Calcutta; and then shall we find the ryot a well paid servant, sleek and fat as a Bengalee immediately becomes when he is either sent to jail or enters service, instead of being, as now, at some seasons of the year, thin and careworn for want of food.

IX.—*Lord* ELPHINSTONE *on the Government Connexion with Idolatry.*

In our issue for August we inserted a Memorial on the subject of the Government connection with idolatry, Muhammadanism, &c. addressed to the Honorable Company by the Bombay Missionary Conference. This was forwarded to England by the local Government, accompanied by minutes of the Right Honorable the Governor, and the Honorable Messrs. Malet and Reeves, members of Council.

We now copy from the *Bombay Guardian*, Lord Elphinstone's minute.

* This is one of those sneers which betray the animus of the *Dacca News*. Even if the remark were true, which it is not, it would still be utterly irrelevant.—EDS. C. C. O.

"MINUTE BY THE RIGHT HONORABLE THE GOVERNOR.

1. The Memorial of the Bombay Missionary Conference ought not to be forwarded to the Honorable Court without some expression of the views of this Government on the important subject to which it relates.

2. I trust that it is unnecessary for me to say that I have perused this memorial with the respectful attention which the profession and character of the Reverend Gentlemen, who have signed it, entitle it to receive at my hands, and that if I am compelled to dissent from the views which it expresses, I do so with regret, and in the persuasion that those views are formed upon a misapprehension of the real character of the relations between the Government and the non-Christian religions of India. It will be convenient to begin by condensing and recapitulating the statements contained in the memorial.

3. (1) The memorialists state that there exists a connexion between the Government of India on the one hand, and the Hindu, Muhammadan, and other non-Christian religions on the other hand.

4. (2) That this connexion is of the nature of patronage; money being regularly paid from the Government treasury in support of Hindu temples, &c.

5. (3) That Government servants having been relieved of all supervision over the concerns of the temples, &c., the control over their funds is unfaithfully and dishonestly exercised by local committees professing the religion for which the temples, &c., were endowed; the said committees not being answerable to Government are in fact irresponsible.

6. (4) That it has been alleged that the Government is pledged by solemn engagements to continue these endowments, but that 'it is affirmed by those who have investigated the subject that there exists a good deal of misconception with regard to the extent to which the Government have formally bound themselves by compact,' that no such formal compact exists with regard to the greater part of them, that their continuance is simply owing to the policy voluntarily adopted by the Hon'ble Company, which policy has with regard to many abuses once tolerated been relinquished, and which Government is not only at liberty but bound to modify. The memorialists go on to say that 'even on the supposition that there exist treaties binding the Government of India to administer support to heathen temples, the obligation to observe these agreements is of far inferior force to the obligation, which forbids such observance, inasmuch as the latter is one imposed by God himself, which cannot be set aside without drawing down the displeasure of the Almighty both upon the governed and the Government.'

7. (5) That Government by *patronizing* the religions of its subjects in reality forfeits their respect.

8. (6) That no commutation of cash payments for land yielding a revenue equal to the money endowment will have the effect of dissolving the alleged connexion between the Government and

idolatry, and that nothing short of dispossessing the temples and other religious institutions of their endowments both in money and land will have this effect.

9. (7) That while the memorialists ask for this measure, which they describe as the 'entire abolition of this connection', they do not wish the funds thus 'economized,' to be applied to the exigencies of the state; they deprecate the charge which such an appropriation would give a colour to, viz. 'that Government had been influenced by financial considerations in introducing this reform, and they believe that it will not be found practically a very difficult matter to devise such means of expending these resources as shall carry to the best convictions of the people the evidence of a disinterested and conscientious regard for their welfare.'

10. The principal thing that strikes me on reading these allegations and recommendations is the strange misconception of facts under which they must have been made.

11. It is assumed that because sums of money are regularly paid from the Government treasury and from other sources under the control of Government for the support of Hindu temples, that the Government *patronizes* idolatry, and it is broadly asserted that whether we are bound by solemn engagements to continue such payments or not, we are bound by a still higher obligation to dispossess the temples and all other non-Christian religious establishments of their endowments both in money and land, and to appropriate them to other purposes. It seems to be unknown or forgotten that these sums of money are regularly paid from the Government treasury or from other sources under the control of Government precisely in the same way that all other inams and assignments of revenue made by former Governments are paid.

12. It is necessary to consider the origin of these grants. Neither under the Hindu nor the Muhammadan Government was there anything like what we should call a Church establishment in India. Temples and afterwards mosques were built and endowed by Princes and by other wealthy individuals. The Muhammadans when they conquered a Province appear generally, but not invariably, to have destroyed the Hindu temples or converted them into mosques and to have confiscated their endowments. Thus at Ajmere I remember to have seen a great mosque which had evidently been originally a great Jain temple, and thus in this Presidency the whole of the mosques at Ahmedabad appear to have been built out of Hindu or Jain temples, which no doubt were demolished for the purpose. In other parts of the country which came at a later period under Mussulman rule a milder policy was pursued. Thus in the Carnatic and generally in the south of India the temples, which are at this moment the finest specimens of Hindu architecture, and the largest Hindu buildings in India, were spared—while their estates seem not to have been absolutely confiscated, but taken under Government management, a sufficient sum being allotted out of their revenues for the maintenance of the temple, the performance of ceremonies, &c. and the surplus being carried to the credit of the state.

13. When the East India Company assumed the management of the country, things were found in this state. The payments to the temples depended very much upon the disposition of the Amildar or other local authority. If he was a Hindu and took any interest in the matter, the allowance was sufficient, and it was paid with tolerable regularity. If he was a Muhammadan, or of a different sect of Hindus, the allowances were generally curtailed and misappropriated and the temple suffered. Meanwhile the Pagoda estates were generally even worse managed than the Khalsa villages.

14. It was the obvious policy of the East India Company, when it assumed the Government, to endeavour to conciliate the Hindus, the great bulk of their subjects, by shewing a contrast in this respect between their Government and those which preceded it. That this policy was pushed to an extreme, and that it led us to make some lamentable mistakes, I have no wish to deny. I do not seek to justify the interference of Government officers in the affairs of Hindu temples or Muhammadan mosques. Undoubtedly such interference was unbecoming, to say the least of it, but if we had from the first confined ourselves to securing to the temples their endowment, and leaving the people to administer them themselves, I think that we should have done not only what was politic, but what was just, and that the Hindus would not have failed to draw a favourable contrast between our conduct and that of our predecessors. But we adopted the system which we found in force, and continued to administer these funds, correcting the abuses which I have described, and taking care that the allowances made to the temples were sufficient for the purposes for which they were made. In those provinces in which the temples still held extensive landed property, it was kept entirely distinct from the Government revenue, and the surplus, after defraying the expenses of the temples, was appropriated to local improvements, such as roads, bridges, dhurmsalas, &c. I remember that in Tanjore the surplus of the Dewusthanum funds thus appropriated, amounted to about 40,000 Rupees per annum. About the year 1840, it was determined to put an end to this state of things. Orders were sent out to make over all Pagoda property both in land and money, and all money assigned for the support of mosques, shrines, &c. to the management of committees formed of persons of local influence, professing the religion to which the endowment belonged. When this order came out, I was Governor of Madras, and I remember writing to the then Governor-General, the late Lord Auckland, to ask whether it would not be sufficient to make over in perpetuity to the local committees the average of the sums annually disbursed on account of the several Pagodas, reserving the surplus which had been hitherto spent upon works of local improvement, either for the same objects or for the establishment of schools. Lord Auckland's reply was that the object of the Home Government was to place Pagoda property precisely on the same footing as private property, and thus to dissever the connection of Government with it, that this object would not be fully attained, if Government continued to ad-

minister this property or any portion of it, however unobjectionable in itself the purpose might be, to which the proceeds were to be applied, that the Court's orders were imperative on the subject, and that the whole of the Dewusthanum funds must be made over to the local committees unreservedly. Accordingly any money grants were at once made over to the committees. There was some difficulty about the Pagoda villages which were intermingled with the Government ones, and have been long under the same revenue management. In a country like Tanjore, and indeed the whole of the East coast, where the crops depend entirely upon artificial irrigation, and where the neglect of the water channel, or a waste of water by one village affects the lands of perhaps twenty others, it was necessary to retain, until some arrangements could be made for these matters, most of the temple villages under Government management. The accounts of these villages had always been kept separate, and the entire revenue was now to be paid over to the committee of management. I believe that since then the villages themselves have been made over to the committees.

15. I have gone into these details, because they shew what is evidently not sufficiently understood or appreciated, viz. the principle upon which the Government of the East India Company has acted with regard to these endowments for the last eighteen years. It cannot be said to patronize them, it treats them exactly as it treats all other property, inams or assignments of revenue. Probably, indeed, few private individuals hold their inams upon as indisputable titles as these institutions; but wherever a defective title has been proved, Government has not hesitated to assert the rights of the state in the case of religious inams, just as it would in the case of alienations for secular or personal purposes. I have omitted to state that many of the money payments now made are of the nature of commuted allowances, either for lands resumed by Government, or for hucks or taxes abolished, but formerly levied according to immemorial custom or under sunnuds given by former Governments to particular shrines.

16. I am inclined to think that if the Reverend Gentlemen, who have signed this memorial, had been aware of these facts, they would not have urged the confiscation of these endowments in the very solemn and emphatic manner they have done, as the only means of dissolving the alleged connection between the Government and idolatry, and of averting the displeasure of the Almighty from the governed and the Government.

(Signed) ELPHINSTONE."

April 3rd, 1858.

THE ROYAL PROCLAMATION.

ALLAHABAD, MONDAY, 1ST NOVEMBER, 1858.

THE RIGHT HONORABLE THE GOVERNOR GENERAL *has received the Commands of* HER MAJESTY THE QUEEN *to make known the following gracious* PROCLAMATION *of* HER MAJESTY *to the* PRINCES, *the* CHIEFS *and the* PEOPLE OF INDIA.

PROCLAMATION BY THE QUEEN IN COUNCIL,

TO THE PRINCES, CHIEFS, AND PEOPLE OF INDIA.

Victoria,

BY THE GRACE OF GOD, OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, AND OF THE COLONIES AND DEPENDENCIES THEREOF IN EUROPE, ASIA, AFRICA, AMERICA, AND AUSTRALASIA,

QUEEN, DEFENDER OF THE FAITH.

WHEREAS, for divers weighty reasons, WE have resolved by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in Parliament assembled, to take upon Ourselves the Government of the Territories in INDIA heretofore administered in trust for Us by the HONORABLE EAST INDIA COMPANY:

NOW, therefore, WE do by these Presents notify and declare that, by the advice and consent aforesaid, WE have taken upon Ourselves the said Government; and WE hereby call upon all Our Subjects within the said Territories to be faithful, and to bear true Allegiance to Us, Our Heirs and Successors, and to submit themselves to the authority of those whom WE may hereafter, from time to time, see fit to appoint to administer the Government of Our said Territories, in Our name and on Our behalf:

AND WE, reposing especial trust and confidence in the loyalty, ability and judgment of Our right trusty and well-beloved Cousin and Councillor, CHARLES JOHN VISCOUNT CANNING, do hereby constitute and appoint him, the said VISCOUNT CANNING, to be Our first Viceroy and Governor General in and over Our said Territories, and to administer the Government thereof in Our name, and generally to act in Our name and on Our behalf, subject to such Orders and Regulations as he shall, from time to time, receive from Us through one of Our principal Secretaries of State:

AND WE do hereby confirm in their several Offices, Civil and Military, all Persons now employed in the Service of the HONO-

RABLE EAST INDIA COMPANY, subject to Our future pleasure, and to such Laws and Regulations as may hereafter be enacted.

WE hereby announce to the Native Princes of India that all Treaties and Engagements made with them by or under the authority of the HONORABLE EAST INDIA COMPANY are by Us accepted, and will be scrupulously maintained; and WE look for the like observance on their part.

WE desire no extension of Our present territorial Possessions; and while WE will permit no aggression upon Our Dominions or Our Rights to be attempted with impunity, WE shall sanction no encroachment on those of others. WE shall respect the Rights, Dignity, and Honor of Native Princes as Our own; and WE desire that they, as well as Our own subjects, should enjoy that Prosperity and that social Advancement which can only be secured by internal Peace and good Government.

WE hold Ourselves bound to the Natives of Our Indian Territories by the same Obligations of Duty which bind Us to all Our other Subjects; and those Obligations, by the Blessing of ALMIGHTY GOD, WE shall faithfully and conscientiously fulfil.

Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, WE disclaim alike the Right and the Desire to impose our Convictions on any of Our Subjects. WE declare it to be Our Royal Will and Pleasure that none be in any wise favored, none molested or disquieted, by reason of their Religious Faith or Observances; but that all shall alike enjoy the equal and impartial protection of the Law: and WE do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure.

And it is Our further Will that, so far as may be, Our Subjects, of whatever Race or Creed, be freely and impartially admitted to Offices in Our Service, the Duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.

WE know, and respect, the feelings of attachment with which the Natives of INDIA regard the Lands inherited by them from their Ancestors; and WE desire to protect them in all Rights connected therewith, subject to the equitable demands of the State: and WE will that generally, in framing and administering the Law, due regard be paid to the ancient Rights, Usages, and Customs of INDIA.

WE deeply lament the evils and misery which have been brought upon INDIA by the acts of ambitious Men, who have deceived their Countrymen by false reports, and led them into open Rebellion. Our Power has been shown by the Suppression

of that Rebellion in the field; WE desire to show our Mercy, by pardoning the Offences of those who have been thus misled, but who desire to return to the path of Duty.

Already in one Province, with a view to stop the further effusion of blood, and to hasten the Pacification of Our Indian Dominions, Our Viceroy and Governor General has held out the expectation of Pardon, on certain terms, to the great majority of those who, in the late unhappy Disturbances, have been guilty of Offences against our Government, and has declared the Punishment which will be inflicted on those whose Crimes place them beyond the reach of Forgiveness. WE approve and confirm the said act of Our Viceroy and Governor General, and do further announce and proclaim as follows:—

Our Clemency will be extended to all Offenders, save and except those who have been, or shall be, convicted of having directly taken part in the Murder of British Subjects. With regard to such, the demands of Justice forbid the exercise of Mercy.

To those who have willingly given asylum to Murderers, knowing them to be such, or who may have acted as Leaders or Instigators in Revolt, their Lives alone can be guaranteed; but in apportioning the Penalty due to such Persons, full consideration will be given to the circumstances under which they have been induced to throw off their Allegiance, and large indulgence will be shown to those whose Crimes may appear to have originated in too credulous acceptance of the false reports circulated by designing Men.

To all others in Arms against the Government, WE hereby promise unconditional Pardon, Amnesty, and Oblivion of all Offence against Ourselves, Our Crown and Dignity, on their return to their homes and peaceful pursuits.

It is Our Royal Pleasure that these Terms of Grace and Amnesty should be extended to all those who comply with their Conditions before the First Day of January next.

When, by the Blessing of PROVIDENCE, internal Tranquillity shall be restored, it is Our earnest Desire to stimulate the peaceful Industry of INDIA, to promote Works of Public Utility and Improvement, and to administer its Government for the benefit of all Our Subjects resident therein. In their Prosperity will be Our Strength; in their Contentment, Our Security; and in their Gratitude, Our best Reward. And may the God of all Power grant to Us, and to those in authority under Us, Strength to carry out these Our Wishes for the good of Our People.

PROCLAMATION

BY THE

RIGHT HONORABLE THE GOVERNOR GENERAL OF INDIA.

FOREIGN DEPARTMENT; ALLAHABAD, 1ST NOVEMBER, 1858.

HER MAJESTY THE QUEEN having declared that it is Her gracious Pleasure to take upon Herself the Government of the British Territories in INDIA, the Viceroy and Governor General hereby notifies that from this Day all Acts of the Government of INDIA will be done in the name of the QUEEN alone.

From this Day all Men of every Race and Class who under the administration of the HONORABLE EAST INDIA COMPANY have joined to uphold the Honor and Power of ENGLAND will be the Servants of the QUEEN alone.

The Governor General summons them, one and all, each in his degree, and according to his opportunity, and with his whole heart and strength, to aid in fulfilling the gracious Will and Pleasure of the QUEEN, as set forth in Her Royal Proclamation.

From the many Millions of HER MAJESTY'S Native Subjects in INDIA, the Governor General will now and at all times exact a loyal Obedience to the Call which, in words full of Benevolence and Mercy, their SOVEREIGN has made upon their Allegiance and Faithfulness.

By Order of the Right Hon'ble the Governor General of India,

G. F. EDMONSTONE,

Secretary to the Government of India,

With the Governor General.

NOTICES OF RECENT PUBLICATIONS.

Sorrows, Aspirations, and Legends, from India. BY MARY E. LESLIE. London: John Snow 1858. Calcutta: G. C. Hay and Co., United Service Library. Pp. 83.

We welcome with sincere pleasure the appearance of another volume of poetry from the pen of the gifted author of "Ina," and are rejoiced to find that this time her Muse has chosen India for the subjects of her song.

We shall not be expected to supply a long and elaborate review of a book which has the rare fault of being much too short. It is divided into two parts nearly equal in length. The first is appropriately entitled, "Sorrows and Aspirations," and consists of a series of sonnets on the heart-stirring events of the past year: the second is entitled "Legends," and contains (after a

beautiful "Prelude" in which India is personified and her character described) a number of ballads, almost all based upon incidents of the history of Rajastán.

The first six months of the Indian rebellion abounded in tragic and heroic events, pre-eminently calculated to fill a poetical mind with the deepest emotions. We have little doubt that this unparalleled period of history will hereafter be regarded as a rich mine of poetical themes; and perhaps it may one day be recognized as the fittest subject for an Anglo-Indian epic. The outbreak; the siege and capture of Delhi; the victorious march of the flying column from Delhi to Lucknow; the scenes of Allahabad and Cawnpore; the siege and double relief of Lucknow:—these are subjects to which the highest poetical genius would find it difficult to do justice; and which would supply ample materials for a noble "Delhiad."

At present we feel too keenly alive to our recent sorrows to be prepared to hear them sung by the epic Muse; but after the lapse of some years we shall be able to bear it. Our author's "Sorrows and Aspirations" are of a lyrical character, and natural utterances of the feelings which during the most anxious period of the struggle animated every right-minded heart. Their very brevity is in harmony with the recent origin and unspeakable intensity of our agony. Here and there, as in the wish that Delhi might be razed, (p. 6.) and in the commendation of Mary Wheeler's fatal leap, (p. 12) we recognize the language which the instinctive impulse of human nature prompted us to adopt at the time, rather than that which in our calmest and holiest moments we are conscious of learning from Christ. Nevertheless, it may be confidently affirmed that a Christian spirit pervades these effusions of the heart. And they are not mere verses: the true poetical afflatus is unmistakeable. Even the haze which occasionally overhangs the picture is not without its charms. We are not prepared to say that the versification is everywhere faultless; but we are sure that as a whole the volume will be highly prized by those who are able to appreciate true poetry.

We are glad to see that it has been printed and published in London, and confidently hope that it may obtain the ample success which it so fully deserves. As a specimen, we subjoin one of the sonnets.

GENERAL NEILL.

Alas! a song is oft dashed by a tear,—
A bright day darkened by a rainy cloud,—
A festal roof by joy's weight overbowed,—
A bridal train met by a sable bier.

And ofttimes, when the trumpet rings out clear
In tones of triumph full and long and loud,
Low, muffled drums, behind a bloody shroud,
Smite with a dull, deep sadness on the ear.
Our "victory is dimmed." O Heart so brave,
So dauntless, self-reliant! O firm Hand,
Wielding the dazzling sword, which Justice gave
A moment to thy grasp, with strong command!
We, thinking of thy red and early grave,
'Mid joy of triumph sad and downcast stand.

Letters on Christian Missions. By a Layman of the Church of England. Calcutta: G. C. Hay and Co. Pp. 83.

These letters are reprinted from the *Press*, a Calcutta weekly journal, which is now called *the New Era and the Press*. They were intended as a reply to the following article which appeared in the *Press* on the 20th March, as an Editorial, but was afterwards in a manner disowned, whereupon the writer of it assumed the character of a correspondent, under the name *Reformer*.

CHRISTIAN MISSIONS.

The meagre results which our costly Missions to the heathen have produced, are a source of much grief and surprise to the Christian world. Well trained, honest, and energetic Missionaries, elaborate plans, unsparing liberality—indeed everything that may be supposed able to win souls to Christ—have utterly failed: and in their disgust many well disposed Christians have declared that the heathen soil must be first ploughed with the plough of Civilization, before the seed is again thrown broad-cast over it, and that the locomotive and steamboat must act the part of St. John the Baptist, by preparing the way for the Gospel. Others, however, condemn such views, believing that patient perseverance will ultimately win the co-operation of a Divine aid to their efforts, and that they will reap plenteously, "if they faint not." While these parties are vainly trying to convince each other, they seem to forget,—or rather they do not thoroughly understand, the *irarum causa*, the foundation of their disagreement, and they therefore are never likely to come to terms, or to promote the interests they have at heart.

The simple fact is, that there exist obstacles to the propagation of the Gospel, which have hitherto been too strong for its unaided strength. What these obstacles are in each locality (for they are rarely the same in different countries) is the problem to be solved. This being evident, how absurd it is blindly to assert that civilization, the locomotive, or the steamer, must be the precursor of the Missionary; how senseless to persist in the old system; how worse than ridiculous to squabble instead of reflect, and act calmly and amicably. The devil (it should be borne in mind) has his strongholds

in the heart of man, and when he has, unopposed, been fortifying himself among the heathen for centuries, do we expect to capture it by a *coup de main*, by mere missionary eloquence, or by inapplicable plans? The fort must be reconnoitred and mapped out; its defences carefully considered, and the mode of attack selected and matured, before we risk the costly lives of Christ's soldiers, or expose the Gospel to the ridicule of failure.

Having announced the grand maxim which should guide all future Missionary enterprises, we shall endeavour to exemplify it by its application to India:—premising, however, that we may be mistaken in the conclusions we draw, although the fundamental proposition is undeniably correct. Our object in attempting an analysis of Indian difficulties in the way of the Gospel, is rather to furnish a plan to illustrate the maxim, than to maintain any particular sentiment we express.

The obstacles to Christianity in this country may be considered under three heads—the Mental, the Moral, and the Social condition of the people. But it must be remembered that these often blend together, supporting each other in their opposition to the truth. Considering the Mental, we observe that the mass of the people cannot appreciate the arguments of Missionaries, either from ignorance or narrow-mindedness—too often combined with that want of candour which so characterizes the natives. They cannot defend their creeds, nor even attempt to do so; nor can they comprehend or grasp evidence in favour of another. They lean on each other, or appeal to antiquity for confirmation of their tenets. For those, Schools, (Sunday Schools particularly) are the only remedy. If forced to attend and receive instruction there, knowledge and routine will lay at least a substratum for building upon. We have said *forced* to attend, because the *voluntary* system never did and never will act. Whatever we may think of Mohammed as a religious teacher, it is perfectly puerile to deny that he understood Oriental character thoroughly; and on his authority we maintain that compulsion *must* aid our efforts. First, let us try some such compulsion, as requiring our domestic and other servants to send their children to School, and to attend themselves on Sundays for an hour or two: when this fails, we can ascend the scale of rigour. Another class won't take the trouble to think on such matters, sometimes from feeling no interest therein: others from laziness, or from an idea that Christianity is a curious, pretty theory, which can do them neither good nor harm. Force again (of a peculiar description) can alone stir up these apathetic mortals. All such should be denied University honours, or Government employment—or *any* respectable office to which Christians only should be eligible: otherwise we help them to maintain their influence, by titles and distinctions, or encourage them in their mental indolence. These men will soon refute for themselves the absurdities of the religion which keeps them down, and lets honester men overtop them. Discountenance their creed, and it will die the death of all absurdities: raise the standard of Christ, and numbers will surely flock to it, to the great benefit of,

our Government and our race, as well as our religion. A third class consists of those whose interests are opposed to the Gospel; but if the former two classes dwindle away, this last will have the sagacity to see the error of their ways very soon; or, if they are especially held in his favour they will readily listen to the voice of the charmer.

In a subsequent article we hope to conclude this interesting subject, by considering the Moral and Social condition of India. Our limits forbid our pursuing the argument further at present.

We confess that it appears to us labour lost to reply to newspaper articles of this description. The servants of Christ must be prepared to be ignored and misunderstood, and learn to bear such statements with patience. *Reformer* wrote kindly, and with considerable candour, which is much more than can be said for many other newspaper writers: but he appears to have been totally ignorant of the fact, that the peculiar difficulties of Indian Missions have been discussed over and over again—for instance, at the great Conference held at Calcutta in September, 1855. And his advice regarding the best method of commencing missionary operations—by *forcing* people to attend Sunday-schools —shows that he would be a very unsafe guide to follow. His method would degrade Christianity to the low level of a political contrivance, and could not fail to arouse the bitterest opposition.

But whilst we think that true wisdom would have counselled silence, we feel bound to say that the letters in themselves possess considerable merit. They are written in a calm and dignified tone, and betray a much more thorough and practical acquaintance with missionary work than could have been expected from one who simply styles himself "a Layman of the Church of England." Though containing little that is new or original, they speak the language of sound common sense, and prove that the writer takes a heartfelt interest in the success of Christian Missions.

The letters are eleven in number; but the first two being introductory, and the last recapitulatory, the series, in reality, consists only of eight. The following extract from the eleventh letter indicates the range of subjects treated of.

My last letter concluded the list of Missionary operations that I proposed to consider, *viz.*, "the preaching of the Gospel; the translation of the Scriptures into many languages and dialects; the publication of books, pamphlets, and tracts on religious subjects; their diffuse distribution; the establishment of Colleges and Schools; industrial trades; agricultural pursuits." Taking these subjects singly, we have seen how much has been done, in every branch, by our Missionaries both in this and other countries. What then must be our conclusions on a consideration of the aggregate! More-

over, it must be borne in mind that the sketch I have given is a very brief one, and that confined principally to India. If, from the statistics of all the Missions in every part of the world, a chart were compiled, showing at one view the results of Missionary enterprise during the last fifty or sixty years, the mouth of every gainsayer would be stopped, and with wondering admiration he would acknowledge that a stupendous work had indeed been performed. Even REFORMER must I think, be disposed to withdraw the charge he has brought against "our costly Missions to the heathen" as having been productive of but "meagre results," yea, to "have utterly failed." That reform is required in many things, is admitted, and I have made some suggestions which, in my opinion, may tend to the furtherance of the great end in view—the conversion of the heathen. The principal measures suggested are:—

1*st.*—The abandonment of the present system of Missionaries congregating at European Stations, and, instead, of having a circle of Mission bungalows in every district, and two Missionaries to be constantly visiting the halting stations, making a short stay at each, and preaching in the adjacent villages.

2*nd.*—That the Missionaries be relieved of the charge of Schools, and of the superintendence of trades, by appointing qualified laymen to those offices. By an arrangement of this kind, many Missionaries, who are longing to be engaged in what is more peculiarly their work—the preaching of the Gospel to the heathen—would be enabled to do so; and,

3*rdly.*—That Native Agency be increased, at once, tenfold.

Of the various suggestions here referred to, the first is by far the most important. It is explained in the third letter, where the writer says:—

The preaching and itinerating Missionaries should labour entirely in the district, and a material change should be made in their mode of itinerating. At present this class of Missionaries pass the greater part of the year at the Stations, and for three or four months in the cold season they travel about in tents, and stay at their different encampments for a day or two, and at times longer. Some of the inhabitants of the towns and villages have an opportunity of hearing the Gospel; and the Missionary proceeds on his way. It may be that years elapse before these people are again visited, and then only for a similar short period of a day or two, or occasionally for a week or more. Even these casual visits have been blessed to the conversion of a few. How much more fruit may we not expect to reap from more frequent visitation, and a longer stay. Nor is this an impracticable measure. Let three Missionaries have a house in the district at a fixed spot, which can be called the head quarters of the Missions; and in several other places in the district let small bungalows be built, of five or six rooms. One Missionary, by turns, should remain at head quarters, and two should itinerate, remaining at each place for six weeks or two months, during which period they can pay frequent visits to all

the villages within a circuit of a few miles. They will then proceed on to the next bungalow, and so on till they reach their head quarters, where they can remain for a short period, and then two of the brethren will again set out. At each of the bungalows, native catechists and readers should be stationed, and a School should be established, to be taught by Christian teachers. During the absence of the Missionary, the villages would be visited by the catechists and readers. Thus, nearly the whole district would be brought under periodical visitation. If six itinerating Missionaries can be appointed to one zillah, then it can be sectioned into two districts, each under three of the Missionaries; and by this division the visiting bungalows can be erected at a less distance from each other. The Missionaries' wives and families can, if it be thought advisable, accompany their husbands. This, especially in the cold season, would be an agreeable arrangement.

He returns to the subject in the last letter, and expatiates upon it at some length:—

Very few of our Missionaries have opportunities for itinerating; and even the little that has been done in this respect, is scarcely worthy of the name. A short visit of a day or two, to be succeeded at an interval of, perhaps, years by another visit of like duration, is not likely to be productive of any great results, although, God be praised, even from those flying visits, a few souls have been gathered into the Redeemer's fold. How much greater might have been the blessing, had this branch of the work been more attended to. That it has been much neglected, is an acknowledged fact. This is partly owing to the Committees of our Societies, and partly to the Missionaries themselves. The former have in some instances shown an unwillingness to make the necessary allowances for the travelling expenses; and many of the latter have refrained from testing their powers of human endurance by going about in the hot and rainy months of the year. Their trips have generally been made within the four months of the cold season. It is often pleaded in behalf of the style in which Missionaries live, that they are men of like passions with others, and therefore require, for themselves and their families, those comforts and luxuries to which they have hitherto been accustomed. I grant all this. I would not diminish ought of their enjoyments. I would merely ask whether, being men of like passions with others, they are not capable of enduring what others do, and of travelling, and of labouring, during the hot season, as so many of our countrymen have to do?

It may be pleaded that their health would not allow of their going about in this manner. They may think so, but I incline to the contrary opinion, that they would enjoy better health, were they to travel more than they do, when pursuing their sedentary avocations at home. We have a memorable example in the venerable Schwartz, who was continually travelling about; and Mr. Rhenius, in this respect, was like him. The success of such labours

is manifest in the thousands of converts that now constitute the native churches in Southern India. Some of our Missionaries in Bengal make occasional tours in the hot months, but they are of the casual kind that I have before mentioned, and the same route may not again be taken for years. This desultory visiting of the towns and villages in the Mofussil is not the right mode of procedure. The requirement is a regular and frequent visitation of all parts of the different districts, and this may easily be effected on the circular system—if I may be allowed so to term it—proposed in a former letter. Thus the whole district may be periodically visited, and by stationing at the different halting bungalows a small staff of Native Christians, viz. a Catechist, a Reader, and a Teacher or two, the people in the neighbourhood will have the opportunity of obtaining instruction in the grand doctrines of our faith, and of witnessing, in the lives and conversation of the Native Christian colony, the vast difference between Christianity and their own false religion, and many may thus be brought to a serious consideration of the subject, which may end in their admission into the Church.

Although there is much truth in what the Author says, yet we apprehend that his suggestion is not quite so practicable as he supposes. In the first place, it is often extremely difficult to secure a piece of land in the interior of a district. Secondly, the expense of building and keeping in repair what the writer calls "small bungalows, of five or six rooms," would be very considerable. And thirdly, the establishment, near every such bungalow, of a small staff of native Christians, viz. a Catechist, a Reader, and a Teacher or two, would not be found very feasible, nor very cheap. Such a measure might succeed in the neighbourhood of a considerable native Christian population, but it would require men of a very superior Christian character, to be able to stand their ground in the midst of a heathen population, particularly in seasons of affliction or of popular excitement. Christian men, fit for such work, are still very rare. And we doubt whether—except amidst a Native Christian population—Missionaries, even without their families, could with advantage lead a migratory life of the description recommended by our author. The "comforts and luxuries" which (at least in Bengal) they would be obliged to dispense with, comprehend bread and animal food and clean linen and medical aid, and in very many localities—unless tanks were dug—also drinkable water. We fear our author has never tried the experiment himself; if he had, he would at least have made some allusion to such difficulties.

J. W.

Missionary and Religious Intelligence.

1.—The Royal Proclamation.

The issue of the present number having been somewhat delayed by the holidays, we have been enabled to insert the Royal Proclamation, by the reading of which, on the 1st of November, a new Era was initiated. On the whole, it is a document worthy of the occasion; and the amnesty which it proclaims, is an exceedingly appropriate introduction to the new Government. All our readers, we doubt not, will thank God for the avowal, on the part of Her Majesty, of firm reliance on the truth of Christianity. This is a new feature in Government proclamations in India.

There is a marked omission of all reference to the mental and moral improvement of the Natives. Silence on this topic, however, is preferable to the expression of such sentiments as are entertained by Lord Ellenborough and Sir G. R. Clerk.

We regret that the last clause of the paragraph which refers to religion, was not likewise omitted. That clause is likely to prove an apple of discord hereafter; for it will be interpreted differently by different races and different men.

Our sincere prayer is that a rich blessing from on high may attend the important change which has been inaugurated by this proclamation. The 1st of November was appropriately commenced by a united prayer-meeting at the Old Church Rooms, which was numerously attended. The Venerable Archdeacon Pratt presided, and besides him, the Rev. Messrs. Duff, Henderson, and Lacroix led the devotions of the assembly.

2.—Missionary Movements.

We record with heartfelt pleasure the return to India of the Rev. D. Ewart, D. D and Mrs. E. The same steamer by which they came, was also to have brought the Rev. W. H. Denham: but severe illness compelled him to remain at Galle.

3.—A Word for the "News of the Churches."

We cordially recommend to our readers the *News of the Churches*, as a truly valuable repository of religious intelligence. It appears in monthly numbers of 32 pages 4to. Price, exclusive of postage, six shillings per annum. Publishers, T. Constable and Co., Edinburgh.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XIX. No. 228.—OLD SERIES, VOL. XXVI. No. 319.

DECEMBER, 1858.

I.—*Extracts from the Eighteenth Report of the German Evangelical Mission on the Western Coast of India.*

This very interesting Report differs from its predecessors, inasmuch as it supplies a pretty full account of the history of the (Basel) German Evangelical* Missionary Society and of its missions in southern Russia, Africa, and China, as well as in India.—EDS. C. C. O.

ORIGIN OF THE BASEL SOCIETY.

Between the years 1806 and 1816, when none of the German Missionary Societies of the present day were in existence, and the Moravians were almost the only body of continental Christians zealously engaged in missionary labours, a circle of pious friends at Basel (a city of Switzerland in a central situation close to the frontiers of Germany and France), were in the habit of meeting together to read the periodical accounts of Moravian and English missions and to consult what they on their part could do for the Lord. These Christian friends were clergymen and laymen, belonging partly to the reformed church of Basel, and partly to the Lutheran church of Württemberg. One of them was the Rev. N. von Brunn, the still gratefully remembered pastor of one of the churches of Basel, and the spiritual father of many a soul now with the Lord. Another was the Rev. C. G. Blumhardt, a clergyman of Württemberg, and at that time the secretary of a Christian association which had its centre at Basel, and its members spread over most parts of continental Christendom. A third was one of the most enterprising Christians of the south of Germany, still indefatigably engaged in the Lord's work, the originator or co-originator of most of the Christian institutions, which have sprung up in Basel and its neighbourhood since the beginning of this century. A fourth was one of the members of the senate of Basel, and the head of one of the greatest mercantile houses of the city. Loving

* The term Evangelical, although applicable in its highest sense to the Society referred to, is nevertheless, strictly speaking, a denominational or ecclesiastical title, very nearly corresponding to *Protestant*.

and serving one Lord, these friends of various denominations were one in His Spirit; rich in Christian graces and spiritual gifts, they sought not their own, but the things which are Jesus Christ's, and no differences could ever break the bond of peace which united them. They opened their hearts to a number of kindred spirits in Germany and Switzerland, who with them were waiting for the kingdom of the Lord. In the year 1815, when the allies were engaged in their last conflicts with France, many hordes of various nations in the service of Russia, pagan Tartars and Calmucs, marched through Basel to invade France and besiege the French fortress of Hüningen in its vicinity. Basel being much exposed to the fire of the besieged, those friends solemnly gave one another the right hand of fellowship, agreeing together to form a seminary for training missionaries, if the Lord should spare their city from the ravages and desolations, with which it was threatened. And in that year, under a deep sense of gratitude to the Lord of hosts for hearing them, their long cherished hopes ripened into a distinct plan of operation.

In the summer of 1816, the Rev. C. G. Blumhardt, who some years previously had returned to his country and become there the richly blessed pastor of a parish, was called to Basel to take charge of the infant institution. He accepted the call and arrived in the same year, accompanied by a little band of ten pious youths, who, in order to give themselves up to the service of Christ among the heathen, had left their different trades and occupations to prepare themselves in the new seminary for their future labours. Three of them were natives of Switzerland; four had come from Württemberg, one from Bavaria, and one from Courland in Russia. The students lived with their principal, their only teacher at that time, and were instructed by him in the Latin and Greek languages, Biblical history and theology, universal history and some other branches of general knowledge.

The first years abounded with trials of faith. 1817 was a year of great famine. The funds were very low, so much so, that the rent for the humble lodgings, occupied by the principal and his students, was paid with considerable difficulty. Other obstacles, such as always attend the first outset of a new enterprise, were scarcely surmounted, when Mr. Blumhardt was thrown on a sick-bed. Ill disposed and hostile parties in the city of Basel, and the neighbouring countries, seized every opportunity for harassing and traducing the new Christian association. But the Lord sustained their hearts and hands, and gave them grace to stand the fiery trial. The new society was in a short time strengthened by the accession of a number of auxiliaries, the first of which was formed in Württemberg. The society then for the first time took the name of the "German Missionary Society," and subsequently of the "Basel Evangelical Missionary Society." In the course of some years lines of auxiliary societies spread in quick succession over the German and French cantons of Switzerland, and the protestant parts of Germany. In France also some ground was gained. The

number of young men, presenting themselves for the service of the Mission, increased from year to year, and larger numbers were received into the seminary. Contributions flowed in to a large amount. In 1820, the committee was enabled to purchase the present Mission-house, situated in a healthy and retired part of the city, in a street which has ever since gone by the name of the Mission-lane. In 1821, the anniversary of the society was celebrated for the first time in public.

CONNECTIONS OF THE BASEL SOCIETY WITH OTHER MISSIONS.

The original object of the Basel Society was the training of missionaries for such other Societies, as should have the desire and means of engaging their services, and sending them abroad. The Rotterdam and the Church Missionary Societies were the first, with which connections were formed for that purpose. Of the ten young men, with whom Mr. Blumhardt opened the seminary, seven entered the service of the Rotterdam Mission, two went to England to join the Church Missionary Society, and one retired on account of ill health. The connection with Rotterdam was dissolved after a few years, because the principles of the Dutch Colonial Government were inimical to the settlement of foreign Missionaries. The connection with the Church Missionary Society on the other hand continues unaltered to the present day. Nearly every year some students of the Basel seminary are sent to England to join that Mission, and prepare themselves in the Islington Institution for ordination. Of the 172 European Missionaries at present in the service of that society, 43 or the fourth part have received their education at Basel, and 23 former students of the Basel seminary have died on its various Mission fields.

About six years ago a similar connection was formed with the North German Missionary Society at Bremen; some few of our brethren joined it, and very many others of our old students were led by different circumstances to choose America and other parts of the world as their field of labour. Thus 61 missionaries educated at Basel are engaged at the present day in active mission-work in various parts of the earth, though not in the service of the Basel Society. They are attached to the following missions, viz:

Church Missionary Society	43
London „ „	1
Wesleyan „ „	1
Baptist „ „	2
Missionary Association of Assam	1
Church of Scotland Mission	1
London Society for the conversion of the Jews	3
North German Missionary Society at Bremen	7
Leipzig Lutheran Mission	1
Episcopal Mission among the Jews	1
Total	61

These brethren are occupied in the different Mission stations specified below, viz.

New Zealand	1	Egypt	1
Bengal and North India	19	East Africa	2
Madras Presidency	4	South Africa	1
Bombay ,,	3	Yoruba	6
Palestine	5	Gold Coast	7
Asia Minor	1	Sierra Leone	6
Greece	1	Among the Jews in Europe.	4

In 1821, the attention of the Basel Committee was specially attracted to the spiritual wants of various German colonies in Southern Russia, which threatened to become a prey to licentiousness and to the errors of Muhammadanism. The Emperor Alexander, with his wonted liberality, permitted the appointment of brethren educated in the college at Basel to pastoral offices among them; and from that time ministers of the Gospel were furnished from Basel to the Germans in Bessarabia, 7000 in number who were dwelling in about 40 villages within a circumference of nearly 100 miles from Odessa; also to those in the Crimea, in Caucasia and Astrachan, and to the German settlements in Georgia to the south of the Caucasus, which had been formed under the favour of the Russian Government between the years 1817 and 1819, by about 500 families principally from the kingdom of Württemberg, who had emigrated thither from some conscientious objections to latitudinarian changes in their native church, and a desire to be nearer to the Holy Land in expectation of the Lord's second advent, which they considered very near.

Similar spheres of labour were subsequently assigned to many more brethren from Basel among the German immigrants in North America, where to this day a goodly band of Evangelists from the Basel Seminary are at work to gather and feed their countrymen, so many of whom are wandering about in those parts like sheep without a shepherd.

MISSIONS TO THE PROVINCES OF THE CAUCASUS AND PERSIA.

As far back as 1820, when contributions increased, the Committee conceived the hope that they might be enabled by the help of God to extend their plans, so as not only to train Missionaries for other societies, but themselves to occupy some out-posts on the wide frontiers of heathenism; and when in 1821, their anniversary was celebrated for the first time in public, a resolution was passed, that as soon as the Lord would provide the means, the society should make an attempt to establish missions of their own, while the original plan of training Missionaries for the service of other societies should still be carried on.

During events which led to the formation of the Basel seminary, the attention of our Committee had been peculiarly directed to the non-christian nations of Russia. Accordingly in the year 1821, the brethren F. Zaremba and A. Dittrich were sent abroad to reconnoitre the countries between the Black and Caspian Seas, and to

select a favourable spot for the establishment of a free Christian colony, a Persian-Tartar college, and a typographic press. In 1822, the imperial sanction was obtained. The brethren, joined by some more labourers sent from Basel, settled at first in Astrachan, and engaged in preparatory labours among the Tartar, Circassian, and Persian populations of the Caucasian provinces, and in evangelical exertions among the lifeless Christian churches of Armenia and Persia. In 1824, they separated to establish several stations.

North of the Caucasus the colony of Carass was occupied by Br. Lang, who took charge of the protestant church there, and set himself courageously to work among the Tartars, notwithstanding many severe trials, caused by cholera, famine, and attacks of wild bands of Circassians. In 1827, Br. Kœnig settled at Madshar, two days' journey from Carass. Amidst great dangers both brethren continued to preach the word of Christ to the Muhammadan tribes as well as to the inhabitants of the scattered villages of the German colonists. Joined by two new brethren from Basel, they entertained the hope of collecting a number of Mussulmans, who showed themselves accessible to the truth, in one of the colonies, and training several promising young men for the service of the mission. All appeared very promising, when in the summer of the year 1835, an ukase from the Emperor Nicholas peremptorily prohibited the operations of protestant missions throughout the empire, and forced the brethren to confine their ministry to the German colonists. This was a sad disappointment.

Shusha, a place south of the Caucasus, the chief of the Russian province of Karabagh, was selected as a situation favourable to the prosecution of their plans in behalf of the neighbouring Turkish and Persian provinces. Zaremba, Dittrich, Hohenacker, Pfander, and Haas settled there, and were subsequently joined by Hoernle, Schneider, and some more brethren. Tartar and Armenian youths were collected, and received Christian instruction. In 1826, the station was besieged by the crown prince of Persia; but notwithstanding the brethren went on building their new Mission-house, because circumstances rendered it necessary, that they should not abandon the undertaking, and after a siege of six weeks the Persians fled before an advancing Russian force. In 1828, there followed an imperial sanction to the work of the mission, by which they were allowed to travel about freely in the countries between the Caspian and Black seas, to circulate the scriptures, to establish schools, and to labour for the conversion of the Tartars in any manner they wished. The brethren set to work with new courage and zeal. A school was opened for the Armenians at Shusha and began to prosper. Some Armenian youths were trained for the management of future Mission schools. Several priests received instruction in the Hebrew and Greek languages and Biblical theology, for which they had applied. A typographic press was set up. Dittrich translated the New Testament into the vulgar tongue, published tracts and school-books, and assisted Haas in attending to the schools. Zaremba visited again and again all the surrounding Tartar districts.

Pfander performed several long preaching journeys in Mesopotamia and from there down to Bagdad, where he stayed some time; also in Persia and among the Kurds. Hohenacker performed the two-fold work of physician and evangelist. In 1832, a Persian station was established at Tebris by the brethren Haas and Hoernle.

For some time the work prospered remarkably well. The Armenian church, (whose patriarch was a pious man, anxious for the spiritual welfare of his people,) seemed to open itself to the influence of evangelical knowledge. The publications of the Mission were extensively read. Two Armenian deacons were converted, and preached the pure Gospel faithfully. Laymen were awakened. Valuable and zealous native assistants were gained. Among the Muhammadans also the effect of the Mission and its publications soon became visible. At this crisis however the fanaticism of the Armenian church was roused. The pious patriarch retired from his office, and was succeeded by a covetous and worldly minded man. Both the converted deacons died under persecutions. The Armenian clergy lodged a complaint with Government against the encroachments of the protestant Mission, and a decree was obtained, forbidding the continuation of the labours of protestant Missionaries among the Armenians. The worst however was to come. An ukase, dated the 23rd August, 1835, pointing to the fruitlessness of the Basel Missionaries among the Muhammadans, and to the complaints raised against them by the Armenian clergy, revoked the edicts formerly given in favour of the Evangelical Mission, and commanded its formal dissolution. All remonstrances and petitions were of no avail. The Greek church claimed its exclusive right over the conversion of the new provinces. The Committee had no alternative but to break up the establishment of the Shusha Mission, and to turn their energies to other fields. Tebris was occupied by American Missionaries. The services of several labourers were transferred to the Church Missionary Society, among whom there were the brethren Pfander, Hoernle, and Schneider, since then employed in the Agra and Peshawar Missions. The rest of the brethren left for other spheres of usefulness in Europe. Br. Zaremba sold the premises, the press, and the other property of the Mission at Shusha, and returned to Basel in 1838, since which time he has been unweariedly engaged as travelling agent of our society, visiting its various auxiliaries and friends, and advocating its interests. And though now a sexagenarian, he has during the last year been once more to Russia on the same errand, and his services proved most acceptable. The last news we heard of him, came from the scene of his former labours and trials in Southern Russia, and bear full evidence of the blessing attending his work in those provinces. Br. Haas, who for a number of years held a living in the kingdom of Württemberg, is at present engaged in a similar mission in the Baltic provinces in behalf of our society; and thus the ties by which our Mission from its very origin was connected with Russia, are tightening again. May the Lord continue to prosper the labours of these devoted brethren for the glory of His name!

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MISSIONS TO WESTERN AFRICA.

In the year 1827, the state of the Negro population on the Western coast of Africa was specially brought under the notice of the Basel Society by invitations from Mr. Ashmun, the pious and zealous American agent of the colony of liberated negroes in Liberia, and M. de Richelieu, the governor of the Danish settlement on the Gold Coast, requesting the Committee to establish missions among the native populations under their charge. Both calls were attended to, though with very different results.

In consequence of very many disappointments, the Basel society gave up the Liberia Mission in 1830, and American societies have since taken possession of the field.

Since the year 1828, when the first Missionaries were sent from Basel to the Gold Coast, altogether 35 brethren have been engaged in that mission. Of these 12 have died in Africa and one at home; 4 have left for other spheres of labour; 3 are recruiting their health at home, and 15 are at present in charge of the 5 stations, to which our mission in Western Africa has extended. We proceed to describe in a few words the present state of each of these five mission establishments.

I. AKKRA OR GA DISTRICT.

This district is situated between the sea and the fort of the Akuapim hills, about 15 miles from the coast. The language of the people being the Gâ, it is also called the Gâ district. Here we have two stations, Christiansborg on the coast, and Abokóby, 12 miles inland.

1. *Christiansborg or Ussu.* This station was commenced in 1845. Here we have a small church of 79 baptized Christians, which lost its pastor last year through the death of Br. Steinhauser. The brethren Rottmann and Schall manage the mercantile establishment and all secular concerns of the station; and the brethren Laisle and Lindenmayer have set up a carpenter's shop in order to teach the natives. In connection with this mission there are some promising schools, and the books in the Gâ language, which have been lately printed in Europe and sent to our brethren, have become the means of producing a great change among the people. Old and young men of all classes are eager to learn the art of reading; and it is most cheering to see this population, who were before quite ignorant of letters, studying our books and manifestly appreciating their contents.

2. *Abokóby*, established in 1854. At this place many of the Christians who were scattered by the bombardment of Christiansborg have settled, and a Christian village has sprung up. In 1857, about 40 heathen were added to the church, which numbers now 77 baptized Christians, and 18 catechumens are preparing for baptism. Br. Heck is their pastor, whilst the secular affairs of the station are in charge of Br. Ried. The Christians here are called "praying people," and striking answers are vouchsafed to their simple prayers offered in childlike faith. Thus when Br. Heck was sick of fever, Abraham Adgeté, one of the converts, came to pay him a visit, and said to him,

"Dear master, your eyes are very small just now, and your face shows great weakness, but in two days you will take your usual evening walk again, for I have prayed on your behalf to the Lord Jesus Christ; therefore what I tell you, is quite certain." And so it proved; within two days Br. Heck recovered.—The girls' boarding school of the Gâ district, which formerly had been under the care of Br. and Sr. Locher at Christiansborg, has been lately removed to Abokóby, and placed under the management of two schoolmistresses, Miss Maurer and Miss Rüdi, sent from Basel to Africa for the purpose.

At *Damfa*, an outstation, about ten miles to the north-east of Abokóby, several Christian families are living who have erected a prayer-house at their own expense.

II. AKUAPIM OR OTSHY DISTRICT.

This district extends over the southern part of the Akuapim mountains, as far as the Otshy is spoken. Here two stations, about ten miles distant from each other, have been occupied, Abudé to the south, and Akropong to the north. They have lately become the scene of a hopeful awakening amongst the negroes, the first we have been permitted to witness in our African mission. During the last year our brethren have had the privilege of adding to their churches in their district sixty souls from all classes and ages; free and unfree, masters and servants, old and young. Nor does the fire which has been evidently kindled by the Spirit of God, appear to languish. Although the abominations of fetish worship, together with poisoning, necromancy, witchcraft, and similar works of darkness, have lately revived with new power, the work of the Spirit proceeds, and these mountains, where the Gospel of peace has been so long proclaimed under such peculiar difficulties, bid fair to become a city of the living God, showing forth the praises of Him, who has called the inhabitants out of darkness into His marvellous light. This is the Lord's doing, and it is marvellous in our eyes.

1. *Abudé*, the most populous negro-town in the Akuapim district, on the road from the coast of Akropong, was occupied for the first time in 1847, but relinquished in 1849, from want of labourers. In 1856, seventeen inhabitants, all of them grown-up men, most unexpectedly asked for baptism, and Catechist Clark was accordingly stationed there to instruct them in the word of God. Br. Widmann visited the place every fortnight, and was much cheered by the eagerness with which the people, at times to the number of several hundreds, crowded around him to hear his addresses. Most of the catechumens were baptized in due time. One of the new converts was a young man, whose mother had long been sick: she consulted fifteen fetish priests without the slightest benefit. Happening to see a man of Akropong pray before taking his meal, it occurred to him that he should ask God to heal his mother. He did so, and in all his pursuits this one prayer was constantly uppermost in his soul. He was heard, and his mother completely recovered. This made an impression on him, and from that day he determined to become a Christian; he joined the class of catechumens, and regularly attend-

ed divine service, in defiance of the opposition and severe trials he underwent. His mother complained bitterly that she had lost her chief support. His elder brothers confined him, and consulted with fetish priests how they might bring about his death. The chief of the place decided, that the son was bound to obey his mother. Still he had grace to stand firm, and love Christ more than mother and brothers; and since he has been baptized, his brothers have not only been reconciled to him, but one of them shows a growing interest in the word of God.—The former chapel having altogether gone to ruin during the time that the station was unoccupied, a new prayer-house was erected and opened for divine service on the 14th December, 1856, on which occasion Br. Widmann baptized the first woman convert, and at the same time the Lord's Supper was received by about 30 persons, several of whom had come from other stations to be present at the solemnity. Last year Br. and Sr. Dieterlé, on their return from Europe, permanently settled at the place, and have now under their care a small church of 19 souls, and a school attended by 8 boys and 8 girls, 11 of whom are still heathen.

2. *Akropong* is our oldest African station, for here Br. Riis settled in 1835, and to this place our West-Indian colonists were brought in 1843. Only two of the latter have remained faithful; these still continue to live to the Lord. And in place of those who deserted us, a church from among the natives of the place has been collected; and 92 Christians, a considerable number of whom have been baptized during the last year, as well as 8 catechumens, are at present under the pastoral care of Br. Widmann. Some of the former backsliders have returned; who, though still loving sin, can no longer rest satisfied with themselves; but feel that they have no peace with God. By the heathen the Word is very differently received. In one place the Missionary was plainly told by the inhabitants that it was utterly in vain to preach the gospel to them, as they would never accept it. Now and then they would use the following style of address, "I serve God, have but one wife, neither lie nor steal, have no quarrels and so on; what lack I yet?" But when invited to follow Jesus, they remain silent or else go away. An old man lately observed, "I will wait until all others have received the word of God before I do!"—and one of the chiefs said he was of opinion, that the Holy Scriptures had been given to the white people, and the fetish to the black. Notwithstanding these unfavourable signs, the number of inquirers is increasing, and not long ago as many as 30 persons in two different places expressed a desire for baptism. Two boarding schools have been established at this station, consisting of 11 boys and 18 girls, who are brought up in the nurture and admonition of the Lord, and besides these two day-schools, where 27 boys and 26 girls, chiefly heathen children, receive Christian instruction by Christian schoolmasters. A coffee and arrowroot plantation and a carpenter's shop, both under the management of Br. Haas, are connected with the station. Moreover there is here a seminary for the education of Catechists for the whole of our African mission, attended by 14 pupils, whilst two

African youths are at present in the Basel seminary, preparing for the ministry. Up to the last year the Gâ and Otshy districts had each its own institution, that of the Gâ district being under the direction of Br. Zimmermann at Christiansborg and subsequently at Abokóby, and that of the Otshy district under the management of the brethren Christaller and Mader at Akropong. But these two brethren being both entrusted with the task of preparing the necessary books in their respective languages and translating the Holy Scriptures into them, it was thought advisable to unite the two institutions into one in Akropong, so as to enable the brethren to assist each other in their educational and literary engagements. Ere this, grammatical outlines and vocabularies of both the Otshy and Gâ languages have been published in English; a primer and a hymn-book, as well as translations of Barth's Bible Stories, the history of the passion of our Lord, and the four gospels, have been printed in the Gâ, and a translation of Barth's Bible Stories in the Otshy. For the publication of these works great assistance has been derived from the Basel Bible Society and the Christian School-book Society of Calw in Württemberg; the British and Foreign Bible Society has also come forward with its usual liberality to defray the charges of printing the translations of the Holy Scriptures, prepared by our brethren.

Odumasé Outstation in the Krobo District. During last year the attention of our brethren has been most particularly directed to the Krobo district and its capital Odumasé, about 25 miles to the north-east of Akropong, near the Volta river. This place had been repeatedly visited by them. In 1856, our late Br. Steinhauser met with a most marked reception on the part of the King Odonko Aso, who every evening would listen with great attention to his accounts of European industry and skill, of iron-manufactories, of the crystal palace and our large cities; and when our brother took occasion to speak to him of the things belonging to his peace, of the judgment to come, and the necessary change of the heart, and explained to him the way of salvation, he observed with joy that the king, unlike most negroes, cheerfully received his words. "This is the right thing," said he; "it is not like that of the fetish priests; God has no need to lie; but the change will not take place so suddenly; it will be peculiarly hard for an old man like myself; the young may find it less difficult."—In October, Br. Steinhauser returned to Odumasé and commenced instructing 24 persons for baptism, the king himself being of the number. Some had already committed to memory a small catechism containing the most important Christian doctrines. When, however, the day of baptism drew nigh, the king declared, that not only he, but all Krobo should come to be baptized, and for that reason it was necessary, for himself to delay somewhat longer, but that his sons might receive baptism at once. It was evident that he was deeply impressed with the truth, but lacked the courage to break through all his difficulties, being no doubt apprehensive of losing his throne. His eldest son preferred likewise to wait. Two others, however, from twenty to twenty-six years old, were baptized in the

presence of their father and the whole town, and have given evidence since of being living members of the church of Christ.—A great desire to read the word of God manifested itself among young and old. Once when they practised spelling and wanted a teacher, they called to their assistance a dumb and deaf servant of Br. Steinhauser who had learned to pronounce letters with some accuracy. —A chapel and schoolhouse are in course of erection; and the distance which divides this place from our stations render a regular attention to the spiritual wants of the place very difficult, it is to be hoped that ere long some more satisfactory arrangement will be effected, to meet this difficulty. May the Lord soon disentangle the heart and mind of the king from all the chains by which he is still held back, and cause the light, which has sprung forth in his capital, to spread over the whole of the Kobo country.

(To be continued.)

II.—*What is a Neutral Policy?*

To the Editors of the Calcutta Christian Observer.

Gentlemen,—In the N. B. appended to the fundamental rules published on the cover of the *Observer*, it is stated that "the Editors reserve to themselves the liberty of giving scope for the free discussion of all subjects not infringing the great principles embodied in those rules." I suppose, therefore, that I shall not be infringing those principles, by making a few observations on some articles, which the Editors have inserted in different numbers of the *Observer*. I refer especially to the "Letter of a Layman from India" in the May number, to some "Strictures upon it," with comments on them by the Editors, in the August number, and also to three papers in the October number headed respectively, "The Times and Lord Ellenborough, a Contrast" "Major Scott Waring come to life again," and "The First-fruits of the Reactionary Policy." I should be sorry, however, for it to be supposed that I have any desire to excite a controversy in any objectionable sense. I am too closely identified with the body of Christians whose views are represented in the *Observer*, to feel anything but the strongest repugnance to anything like controversy with them. Nevertheless, I do desire to ventilate a little one or two subjects to which the events of the times have given unusual importance, and I desire this quite as much for my own sake as for that of others. The fact is, and I will honestly confess it, that I feel myself unable to sympathize with some of the views on these subjects which are being strenuously put forth by those with whom I have hitherto been accustomed to co-operate. And though I have the greatest respect for the advocates of those views, and though I am certain they are quite sincere and

thoroughly convinced of the soundness of these principles, nevertheless, their arguments have hitherto failed to convince me. Now the question is, May I not calmly state wherein my difficulties consist, and thus give my friends the opportunity of removing them, if possible? It may be that others are labouring like myself under these difficulties, and will be equally benefited by the removal of them. It may also be that, in seeking to remove these difficulties, my friends, who differ from me, may find that the effort has not been without benefit to themselves.

My great difficulty then is this, that in the discussions which have arisen, and seem likely to continue, regarding the policy of Government in religious matters, both parties profess to desire the attainment of the same object, viz. strict neutrality, while their views, as to how it is to be attained, are widely different. It would seem that on both sides there must be some confusion of ideas as to what religious neutrality means, or surely there would not be such great difficulty in securing it; accordingly each party understands the term in its own sense, and then charges the other party with departure from it. The religious party charges official neutrality with being nothing better than the old traditional policy of petting Hinduism and Muhammadanism and ignoring Christianity: those of the official party declare that neutrality, as understood by their assailants, means, encouraging Christianity at the expense of Hinduism and Muhammadanism. On both sides, it is to be feared, there is the usual amount of exaggeration, excitement, uncharitableness and dogmatism; and in both parties are to be found men who carry their respective views to the extreme. In the official party are probably some few, who would be satisfied with nothing short of expelling all missionaries from the country; and in the religious party are those who desire such avowals and such acts of the Government in favour of Christianity, as would amount to a system of Government proselytizing.

Leaving, however, the extreme of both parties to fight it out as they can, why should not the moderate, who it is to be hoped are the more numerous on both sides, come to a better understanding with each other?

Surely, it cannot be so difficult to understand what the real meaning of neutrality is. Neutrality means "neither the one nor the other," that is, in the present case, neither Hindu nor Muhammadan nor Christian. Accordingly, the moderate of the religious party, as Lord Shaftesbury and others, are earnest in disavowing all desire that the Government should do anything, either directly or indirectly, to encourage the conversion of the natives to Christianity:—though they couple with this a wish that the Government should distinctly avow itself Christian, in

a way which seems to me inconsistent with the former disavowal. On the other hand, the official party disavow all desire to do more than maintain what they consider the just rights of all good subjects, whether Hindu, Muhammadan or Christian; though they too, in practice, commit themselves to acts which appear inconsistent with strict neutrality. Perhaps some persons would object to the above definition, and would say that it is impossible for a Government consisting of Christian men to be neutral in that sense, that a Christian Government ought to avow itself Christian, that to do otherwise is to be a traitor to its own faith, and that, without engaging in direct efforts to proselytize the people, it ought to lend its weight and influence in support of the truth. Very well. But then let it no longer profess to be neutral, and let those who advocate these views, no longer profess to advocate neutrality. For it is evident that to act thus, is to be avowedly Christian, and not neutral. And then the discussion will be removed to another ground, on which it may be carried on until it is settled, viz. whether the principle of strict neutrality is or is not the right one to adopt, in conducting the Government of this country.

Now here is my second difficulty, out of which I shall be sincerely thankful, if any one will help me. I have been accustomed to consider the strict neutrality of Government in religious matters a most Christian, and indeed the only Christian principle. It has seemed to me impossible for Government to discharge its proper function of administering impartial justice to all good subjects, whatever their religious faith may be, except as it ignores all theological questions. This principle has also no less appeared to me to follow necessarily from the command of our Lord, "Render therefore into Cæsar the things that are Cæsar's, and to God the things that are God's." If this definition does not mark out the province of civil government, as something entirely distinct from the settlement of any religious question whatever, I am unable to understand what it means. But for any Government, in its official capacity, to avow a religion, implies that it has previously settled the question of what religion it will avow, i. e. has taken action in a province which does not belong to it, and thus, as I believe, departed from the principle laid down by our Lord, and from strict neutrality, and so far disqualified itself for the administration of impartial justice to its subjects. Some of your readers will probably remember that this is the principle so ably expounded and illustrated by Lord Macaulay in his Essay on Gladstone's Church and State, although in the conclusion of that Essay he advocates a departure from this principle in practice, in a particular case, on the ground of expediency.

According to this principle, then, it is the duty of Government to protect equally all its subjects of every denomination and creed in the practice of their religious observances, whatever they may be, provided always that they do not interfere with the natural rights of others. It is also its duty to abstain from every act which, by giving one class of religionists the advantage, inflicts a disadvantage on all the rest. In the eyes of such a neutral and impartial Government all good citizens are equal, without respect to their religious differences. It must therefore be inconsistent with this principle, for the Government to endow any one class of religionists, unless it endows all others equally. And if the Indian Government has, as alleged, endowed either Hinduism or Muhammadanism, it has so far departed from the principle of neutrality, and may justly be required to discontinue it. But on the same principle, it may with equal justice be required to discontinue the expenditure of the state revenues in the Christian Ecclesiastical Department. In like manner, if it has, as alleged, inflicted civil disabilities on Christians, it may justly be required to remove them; but it may with equal justice be required not to inflict them on Hindus and Muhammadans. But for Government, in its official acts, to show a preference for Christianity and for Christians as such, would be to inflict so far a civil disability on Hindus and Muhammadans.

The question may be argued on the grounds both of duty and expediency. Hitherto, I have only looked at it in the light of duty, and have stated some of the reasons which have, for a long time, satisfied me, that the Christian principle in regard to the duty of civil Governments is, to administer impartial justice to all its subjects, and to be perfectly neutral in regard to all religious questions. I believe it may be shown that this is the principle of the N. T.; and that so far from its being an unchristian thing for a Government in its official acts, not to profess Christianity, it is then acting in the most Christian manner, when, in accordance with the Christian principle of "doing to others as we would that others should do unto us," it leaves absolutely all religious questions to be decided between the conscience of each individual and God alone.

But what is to be said of the wisdom of this course as a matter of expediency? It is no doubt a strong temptation to zealous Christians, to bring the powerful influence of the civil Government to bear, however indirectly, in favour of what they feel sure is the truth of God. Nevertheless, I suspect that, in the long run, all such influence is injurious to the truth. I can imagine few things that would be more injurious to the real progress of Christian Missions in this country, than that Government should do anything in its official capacity, at all adapted

to confirm the suspicion, so widely diffused among the natives, that it intends to employ its influence, either directly or indirectly, for their conversion to Christianity.

In these circumstances, you will not wonder at my not being able to sympathize with the views and feelings of many excellent men on this subject;—nor at my failing to see any sufficient reason for the strong disapprobation expressed at the announcement of Lord Stanley, in reply to the deputation that waited on him in reference to the future religious policy of Government in India. And though there are many things in the letter of Lord Ellenborough and the minute of Sir Geo. Clark on the subject of education, which may be justly condemned and easily refuted, still, so far as I can see, they do not expressly advocate any distinct violation of the principle of strict religious neutrality. To attribute ulterior intentions to them, beyond what they express, or motives which they do not avow, because their views differ from ours, appears to me an ungenerous and unchristian course. Let, what they have to say, be calmly and respectfully heard. "Fas est et ab hoste doceri." Certain it is, that their opinions regarding the influence of the recent educational measures of Government, in exciting the apprehensions of the people, are confirmed by those of many who cannot be suspected of hostility either to education or Missions. Both Mr. Raikes and Mr. Gubbins, who had excellent opportunities of judging and are well entitled to be heard, entertain and have expressed the same opinions in their recent books on the mutinies. If they are correct, can any one believe that the cause, either of education or of Missions, will be promoted by paying no heed to them?

In regard to the Despatch from the Court of Directors published in the October number of the *Observer* with the heading, "First-fruits of the Reactionary Policy,"—although the Editors have made no comment on it, I suppose that, judging by the implication of the heading and other things, I shall not be wrong in inferring, that they mean to hold it up to condemnation. Printing it in that way and without any remark, seems to say that in their opinion the thing speaks for itself. If I am wrong in this inference, I shall be very glad; and only regret that the Editors were not more happy in their choice of a heading. If my inference is right, I can only say that I do not agree with the Editors. In my opinion, the Court of Directors were quite right in rebuking any of their subordinates, who so far forgot his duty, as to give out that it was the order of Government that the people should send their children to the village schools. I do not know what kind of infatuation can have come over Englishmen, whose fathers fought and bled for the religious liberty we enjoy, that they can think now to force

education on the people of this country by Government orders and things of that kind; and that Protestants can so far doubt the power of Christian truth, as to suppose that it cannot triumph without Government help, or even in spite of Government opposition.

Let the views of any one, however, on the subject of Government education, Government profession of Christianity and so on, be what they may,—one thing is plain enough, viz. that what the Editors call "a Reactionary Policy" on these subjects, has set in. Some who did not sympathise in the mode in which many good men endeavoured to bring about a different result, have probably foreseen this. And much as they may in some respects regret it, they will not be surprised at it, neither will they be greatly discouraged by it. The final triumph of the truth does not depend on any such things as these. It depends much more on the temper and deportment of its avowed advocates, than on any thing that its enemies may do, or may not do, to obstruct it. A more hopeful symptom, that Christian truth was about to make a great and rapid advance in this heathen country, would have been, if its advocates had been so conscious of their own shortcomings in the past, as to have felt little inclined to attribute the heavy judgments which have passed over us to the shortcomings of others. One of the most discouraging indications in the outburst of feeling, both in this country and at home, to which the mutinies have given rise, has been, that, regarding it as a judgment of Providence, men have thought it abundantly accounted for by the shortcomings of Government.

And yet what have the shortcomings of Government been, compared with the shortcomings of us all, as individual European Christians, living among the heathen? Or what is the appreciable influence of Government upon the people, compared with the personal influence of the thousands of us who are living in daily intercourse with them? It would be inexplicable how, in the presence of such frightful inconsistencies with our Christian profession, as exist in us all, so small a fact as the policy of Government could have been fixed upon, as the cause of the recent providential judgments, did we not know how much easier it is to fix the blame on others than on ourselves.

In conclusion, Gentlemen, I trust that neither you nor your readers, will suppose, because I think that Government in its official capacity ought neither to propagate nor to profess either Christianity or any other religion, that therefore I think that the members of Government ought not to be Christian men, nor to act on Christian principles. On the contrary, I believe the Christian principle to be, that Government, as such, has nothing to do with religion. According, therefore, as the mem-

bers of Government are intelligent Christians, I believe they will see and act on this principle. I therefore think that the Government of India has been in many instances unjustly censured for its past policy in religious matters, and I fear that its probable future policy is in danger of being dealt with as unfairly. In proportion as it carries out the principle of strict neutrality, it will in my opinion be acting on a more Christian principle than those who condemn it. If I am wrong in this opinion, I shall be sincerely thankful to any one who will set me right.

MISSIONARY.

P. S. I have not yet seen the Proclamation regarding the assumption of Government by the Queen, and have therefore no knowledge as to its character.

Editorial Note.—"Strict neutrality in matters of religion" is a term which is interpreted in one sense by enlightened Europeans, and in a very different sense by Hindus and Muhammadans and old Indians. According to European notions such neutrality is not violated by the prohibition of suttees, the ignoring of caste distinctions, or the enlightenment of native youth on astronomical and geographical subjects—but according to Hindu notions these things constitute flagrant violations of strict neutrality. Again, according to European notions, strict neutrality is not violated by requiring obedience and submission and the payment of taxes from Muhammadan subjects; but according to Muhammadan notions—especially as embodied in the Moplahs of the Malabar coast and the myriads of Feraizis in Bengal—it is violated thereby. Hence the term *neutrality* has very wisely been avoided in the Royal Proclamation.—a fact which of itself shows that the agitation in England, of which "Missionary" complains, has been of great practical use.

With regard to the public censure upon Mr. Chapman, no one surely will deny that the extraordinary publicity given to it, four years after the occurrence of the events to which it relates, is extremely ungracious and altogether out of place, and can only be accounted for by the supposition that the document was an emanation of the same spirit of "obscurantism"—to use a term current in Germany—which breathed in Lord Ellenborough's and Sir G. Clerk's despatches.

III.—*A Letter to the Rt. Hon. Lord* STANLEY, *M. P., Secretary of State for India, &c. &c. by Henry Carre Tucker, C. S., &c.*

MY LORD,—It is doubtless known to your Lordship that your reply to the deputation which waited upon you on the 7th of last month, and your expressions of sympathy and agreement in the letter of Lord Ellenborough and the memorandum by Sir George Clerk,—of both which documents the main object is evidently the condemnation of the existing educational system of grants-in-aid, and of any connection of public officers with evangelizing efforts—have caused much uneasiness, and will, I fear, give rise to a

discussion regarding Christianity in India, which will be very mischievous and prejudicial in that country, especially at a time when the most vigorous and united action is required to reorganise our empire, and place its system of government upon a firm and satisfactory footing. I therefore, with very great diffidence, venture respectfully to call your Lordship's attention to the necessity for doing away the evil impression which has gone abroad, and which I would fain hope to be erroneous.

Leaving to others the questions how far your Lordship's language may be opposed to the Queen's Coronation Oath as a Protestant Christian Ruler, and whether the principles stated to be "probably older than any form of belief now existing in the world" have not in reality been borrowed without acknowledgment from the Word of the eternal and unchangeable Ruler of the Universe, I would simply touch upon the three questions in which, as Secretary of the Christian Vernacular Education Society for India, and a servant of Government, I am more immediately and personally concerned: namely,

1st, Grants-in-aid to Christian schools;

2ndly, Personal efforts on the part of Government officers to make known the truths of Christianity; and,

3rdly, How far these are calculated to alarm and alienate our Hindu and Muhammadan subjects.

1st. In a fully civilised country, with a population animated by the self-reliant Anglo-Saxon spirit, it may, in the opinion of many, admit of doubt whether Government should interfere at all with religion, or education. This, as your Lordship admits, "is not yet the recognised doctrine of modern Europe," and is opposed to its general practice. Still less is the doctrine applicable in the case of an enormous half-civilised empire of Heathens and Muhammadans, made over by Divine Providence to the care of a distant island, whose sole title to possession is that it is the Land of the Bible and of Protestant Christianity. If we are not in India for the purpose of elevating it by communicating our own superior standard of morality, founded upon our possession of the Truth of God, for what purpose are we there? Surely our mission is not confined to the mere material improvement of the country! Railways, telegraphs, canals, jails, indigo, and cotton, are all good in their way; but surely they are not the highest good, that good for effecting which we have been vested with the charge of an empire some 2400 miles in length by 2000 in breadth, with a population of 180 millions speaking 14 distinct languages?

Taking it for granted then, as will I believe be admitted by an overwhelming majority of good and thoughtful men, that we are bound to educate India, the question arises, how can this best be done? In 1813, we patronized Sanscrit and Arabic colleges, and books in those sacred languages. In 1824, the Court of Directors came forward with the then startling assertion, that it was *not* the duty of the people of England to encourage Hindu or Muhammadan literature in India, but that it was their duty to promote the culti-

vation of the native mind and sound education. After a contest of ten years, Lord William Bentinck, in 1834, withdrew almost entirely the support of the State from the teaching of Hinduism and Muhammadanism, and transferred all the funds that were at the disposal of the Government to English institutions. For twenty years after that time we had nothing but English schools to teach a few thousand lads to quote Milton, Shakespeare, and Bacon, whilst, at the same time, a thick cloud of moral and intellectual darkness covered the whole body of the people.

At length, in 1854, Sir C. Wood's noble despatch was issued, in which the duty of educating the masses, and the propriety of giving Grants-in-aid for the support of all efficient schools, without reference to the religious doctrines which might be taught in them, were boldly avowed.

"The scheme of Grants-in-aid comprehends all classes, and recognises the claims of all to a share of the Government countenance and assistance. It respects at the same time the religious sentiments and feelings of other classes, and offends none. It is the system apparently best adapted to meet the actual state of things in India, and will serve to discharge the obligation which rests upon the Government to contribute to the education of all classes of their subjects, and at the same time leaves all to choose the schools most conformable to their respective creeds and feelings."

These sentiments were cordially concurred in by Mr. Montgomery, Mr. McLeod, and other able officers in the Punjab; and were endorsed by Lord Dalhousie in his Minute of June, 1854, in which he stated that he "entirely shared the views" of Mr. McLeod as to the "strong expediency of supporting missionary schools by public money, where they really impart a good secular education, and of increasing their efficiency by grants-in-aid;" and added, "During my administration here, I have carefully followed the 'traditional' policy which has been handed down to the Government of India for its observance in all matters into which there enters a religious element. But I am of opinion that for these days we carry the principle of 'neutrality' too far; that even in a political point of view we err in ignoring, so completely as we do, the agency of ministers of our own true faith, in extending education among the people; and that the time has now come when grants of money in aid of secular education, carried on in schools established and conducted by Christian Missionaries, might be made by the Government without any risk of giving rise to those evils which a recognition of of such agency has hitherto been thought likely to create, and with the certainty of producing an immense and an immediate effect in the extension of sound secular education throughout the masses of the population in India."

The Court of Directors in their Despatch of the 18th April, 1855, accorded their "warmest approval and thanks" to the Punjab officials for "this fresh evidence of their energy and zeal, and of their desire to identify themselves with the feelings and interests of the people committed to their charge;" adding, "The soundness of the con-

clusions to which they have arrived gives us, moreover, the best ground for anticipating that the success, which they so justly merit, will follow their exertions, and that the Punjab will present to the world a signal example of the benefits which British rule confers upon the natives of India."

In its own schools Government has, under the name of "*perfect neutrality*," admitted the Shasters and Koran, whilst it has prohibited the study of the Bible. And inasmuch as false science is intimately connected with false religion, the true science taught in the Government schools has had the effect of sapping the faith of the pupils in their own religion; and true religion not being substituted in its place, they usually become sceptics. In fact, neutrality in education is impossible. You cannot give the simplest lesson of geography without contradicting the Hindu religious books. If our geography and science be true, the religion based upon these books must be false. This is the inference drawn for himself by every young man who passes through a Government College. With great force, therefore, an intelligent Hindu observer may exclaim, "Education must be carried on upon a sounder principle, and religion must be fostered. Don't turn India from idolatry to atheism." Among other changes which late events will produce, it is earnestly hoped that the mistaken policy will be swept away, which, in the forcible language of Mr. Yule, the Commissioner of the Santhal districts, "has hitherto made us appear cowards before men, and traitors to our God."

In my Report to Government, dated March 6th, 1844, I strongly recommended the introduction of the study of the Bible during a fixed portion of every day, to all who did not object. This course appears to me just and equitable, and what a professedly Christian Government is bound to adopt. But as, in the language of one of our most eminent living statesmen, "Government cannot teach the Shasters and the Koran without appearing to renounce the Bible; and cannot teach the Bible without appearing to interfere with the faith of the natives," I should be glad to see it altogether withdrawn from the task, by abolishing its few remaining seminaries, and adding the money thus saved to the grant-in-aid fund.

Opinions differ as to the effect of the Government English education. I believe that it puffs up its recipients, renders them discontented with their position in life, and by sapping their belief in their own religion, whilst it substitutes no other, renders them proud infidels, and the most virulent opposers of the humbling doctrine of the cross of Christ. At the same time I am bound to admit, that collateral Christian influences and familiarity with European mind, has raised their theoretical standard of truth, honesty, and public spirit, whilst the large share they enjoy of public employment in some degree overbalances their dislike of our foreign rule, upon the permanence of which their importance entirely depends.

I think the conclusion may then be fairly drawn, that the existing system of grants-in-aid to all good schools indiscriminately, is the one which forms the best practical solution of the religious

educational difficulty, and which ought therefore to be strengthened and extended as far as possible.

2ndly. As to the personal efforts of Government officials, to make known the truths of Christianity, this must in a great measure be left to the discretion and responsibility of individuals. They must "render unto Cæsar the things that be Cæsar's," as well as "to God the things that be God's." And Christian men have done this. Whilst exerting themselves to honour God, and make his gospel known in a heathen and Muhammadan land, they have also shone pre-eminent in the faithful vigorous discharge of their public duties, whether civil or military. What names have shone out most brilliantly during the past trying year? Who are the men confessed by England to have best done their duty? Are they not the Christian men of the stamp of Henry and John Lawrence, Havelock, Herbert Edwardes, and Montgomery? Are not these the men who, in the language of John Lawrence, speaking of Herbert Edwardes, have been "pillars of strength" to their country at the hour of her utmost need?

Surely then the example and practice of these men must prove, that when not engaged in a public capacity (when the best mode of shewing religion is to discharge the public duty on hand in a first-rate, efficient, kindly, just, and considerate manner) it is not only lawful, but incumbent upon every Christian officer to exert himself personally to the utmost in his private capacity to win the natives to Christianity, not only by exemplifying its virtues, but by doing all that his judgment and discretion may suggest to influence their minds in the right direction?

3dly. With reference to the third point, as to how far such Christian efforts are calculated to alarm and alienate our Hindu and Muhammedan subjects, I can truly state that so far as my own experience of twenty-seven years goes, they have no such tendency, but the very reverse. It is not the exertions of Christians, but the repeated protestations of "perfect neutrality" on the part of Government itself, attended by obvious breaches of such neutrality in the laws against suttee, infanticide, slavery, dhurna, the re-marriage of widows, the alteration in the laws of inheritance, the very doubtful measure of enforcing a messing system in jails, together with the gross ignorance and credulity of the masses—whom no steps, till within the last four years, have been taken to illuminate—which have raised the fears and suspicions of the natives as to our intention to make Christians of them in some fraudulent and underhand way. They cannot understand how any honest and truthful men, calling themselves Christians, and priding themselves upon the courage of their race, can possibly mean what they say, when they declare themselves "perfectly neutral" and totally indifferent to the success of their own religion. They look upon these protestations as dust thrown in their eyes to blind them to deep-laid schemes of converting the country by bone-dust mixed with the flour, greased cartridges, and such like contrivances. No one can believe the dense ignorance of the natives. A report that Government intended to boil them down for their fat, cleared Simlah of hill men!—

A clever rogue in Goruckpoor is said to have made his fortune by preceding Lord Hastings' camp as purveyor of fat little children for the Governor-General's breakfast! So recently as August, 1856, the town of Ghazeepoor was put into a state of commotion by a visit from the Lieutenant-Governor of Bengal, who had distinguished himself by a Proclamation disconnecting his Government from Missions and Christianity. The populace really believed that the Proclamation was only a blind, that the Governor must wish the advancement of his own religion, and that he had come to make all the citizens eat rice together, and so lose caste and become Christians!!! The late Mr. Colvin wrote to me at the time, "I hope my lieges will not think, when I visit them in the cold weather, that their own Lieutenant-Governor has any evil plots against them! The report you mention shews the degree of faith the people attach to English Proclamations. It is amusing that they should have apprehended the very design which had been so anxiously disclaimed."

I can affirm that, though both Mr. Thomason and Mr. Colvin openly did all that they could for Christianity, the natives used always to throng round them in crowds, and never expressed any fear of their proselytizing. What they did was open and above board, and the people knew what they wished. It is the inculcators of "perfect neutrality," who are really regarded as "insidious movers in contravention of every principle of trust and national faith."

The difficulties of Government would be removed by ceasing to make promises which cannot be kept. Let it say nothing at all; or, if it must speak, say the plain simple truth, that we are a Christian nation, and naturally must wish that all others believed as we do; but that it is contrary to our religion to use force, or fraud, in making proselytes; and that perfect liberty of conscience and worship shall be secured to all alike, so far as their observances do not infringe the moral law, and the rights of others. "It is absurd," as stated by the Hindu writer before quoted, "to suppose that the English are hated by the Hindus on account of their religion. *It is not religion, but the want of religion*, which has brought so much evil upon this country. The people know that the Government is a Christian one. Let it act openly as a true Christian; the people will never feel themselves disappointed, they will only admire it." He lays down broadly the fact, that so long as we scrupulously abstain from any direct interference with the ceremonial observances of *caste*, we may teach Christianity as much as we please. This is proved by the experience of Christian schools all over India. The distinction between religion as a theory, and caste as a matter of custom and social usage, is not sufficiently attended to. The two things which are totally distinct, are constantly confounded together; and statements are made as to the religion of the natives, which apply only to their caste. Great mistakes are made for want of clear and correct ideas on this point.

As for myself, personally, I have perhaps gone as far as most Officers as a friend and supporter of Missions, a preparer and dis-

tributor of Christian books, and the founder of a Christian Government Normal School, and a public Bible Examination in Benares. At the time of the Meerut mutiny we had three native regiments, and only thirty European gunners. Surely, if any station was to go, Benares should have been the one? Yet, with the exception of the fight with the regiments on the 4th of June, the city, under God's blessing upon Mr. F. Gubbins' vigorous management, remained in perfect stillness, with less than the ordinary amount of crime; the Missionaries pursued their labours without hindrance: and not one single native voice was raised against the various schemes of Christian effort. On the contrary, when I left India, all the principal inhabitants of the division, Hindu and Muhammadan, united to raise upwards of 6000 Rupees in testimony of my "labours for their welfare *here and hereafter*." Surely such a parting acknowledgment may be taken by your Lordship as a proof that the open profession of Christianity, and the strenuous endeavour to make it known, have no necessary tendency to produce alienation and disaffection, but the very reverse!

I would not be misunderstood. Whilst I feel sure that no consistent Christian Officer is disliked on account of his Christianity, and that in that point of view Christian effort has nothing to do with the mutiny, it is equally clear that our mission of light against darkness, truth against falsehood, justice against tyranny and misrule, has had everything to do with it. The tone and spirit of 1800 years of Anglo-Saxon progress are totally opposed to the stagnant notions, and stereotyped customs and superstitions of the East. Our rule in India, notwithstanding all the manifestos of a hundred years to the effect that we do not wish to interfere with the religion of the natives, is the embodiment of a spirit now working counter to and undermining all the evils of social, political, and moral life in that country. The instinctive feeling of the irreligious and the heathen is true. The red line must advance on the moral and religious, as well as on the political map. We cannot avoid it. Hinduism and Muhammadanism are incapable of reformation, and must fall. As well set a chair on the sands of the sea, and order the waves to stop, as attempt to set limits to the spread of Western Christianity. The Natives feel this, and the common impression is that in a few years the whole country will become Christian.

Under these circumstances it appears to me that we should take advantage of the opportunity afforded by the transfer of the Government to Her Majesty, to inaugurate a new policy more in accordance with our actual standing and duties in India. We ought to assume a bolder position as a professedly Christian Government. Whilst all religions are tolerated so far as they are not subversive of morality and the rights of others, we should accept our position as the regenerators of India, and give every facility for enlightening, and raising the moral and intellectual standard of the masses of the people. It is not wished that Government should itself evangelize. With a fair share of grants-in-aid, and free scope for individual exertion, Christianity will win her own way. But Government

should not counteract her labours, or hold out to the people professions, which are unworthy of the followers of the only true God, inconsistent with our actual position, and which must be falsified by the inevitable march of events.

I have the honor to be,
Your Lordship's faithful servant,
H. CARRE TUCKER,
Bengal Civil Service.

5, *Robert Street, Adelphi, W.C.*

V.—*Biographical Sketch of the late Rev.* J. H. PARKER.

Mr. Parker was born at Hackney on the 4th of November, 1816, and enjoyed the unspeakable privilege of having parents of eminent piety, whose chief concern regarding their children was, that they might grow up to fear and love the Lord. Mr. Parker's father, who survives him, was a member of the Independent church at Homerton from its formation in 1804, and was appointed one of its deacons in 1824. Mr. Parker, therefore, from his early childhood, had the advantage of attending the ministry of that distinguished servant of Christ, the late Rev. Dr. Pye Smith.

When a child, he was of a weak and delicate constitution, but grew stronger, as he advanced in years. He appears to have always been of a studious disposition, and, when at school, made considerable progress in the knowledge of the classical languages, as well as of French, and of history and geography. After leaving school, he continued to prosecute his studies with commendable diligence and considerable success.

It was his father's wish that he should follow the occupation in which he himself was engaged; but after some time (towards the end of 1834) this plan was relinquished, and an arrangement made for his removal to Bishop's Stortford, with a view to acquire the art of printing.

This was an important crisis in his history; for it was in connection with this, that he was led to a saving knowledge of Christ. On the evening before his departure from home, Dr. Smith went to see him, for the purpose of commending him to the grace and protection of God, and giving him such counsel as his circumstances appeared to require. At this interview he presented him with a copy of Henry's "Letters to a Friend." This parting gift, in the hand of God, was blessed to his soul, and became the means of his conversion.

The following particulars are from Mr. Parker's own pen :—

I began to read this book, not because I felt any pleasure in doing so, but because something seemed to tell me I ought to read it, since my pastor had so kindly given it to me. Other books which I had previously received from him, had been put by unperused; and why I should make any difference with respect to this, can only be ascribed to the sovereign mercy and love of God, who, since the set time to favour me was come, was graciously pleased to lead me to use those means which he designed to own and bless. "Oh the depth of the riches, both of the wisdom and knowledge of God!" By the blessing of God on the perusal of these letters, I was led to see the guilt I had contracted by so long a course of rebellion against Him, amidst all the light and privileges with which I had been favoured. And feeling my conscience burdened with this load, my anxious cry was: "What must I do to be saved?" I felt that I was justly exposed to the wrath of God; and the salvation of my soul, which till this time had been altogether neglected, now became in my estimation the one thing needful. Especially I was brought to a deep sense of the heinous sins of my heart; for though in my previous circumstances in life, the restraining grace of God had preserved me from falling into the grossest and most flagrant acts of wickedness, yet now that I was made to feel the spirituality of the divine law—when the Spirit of God applied to my awakened conscience the declarations of his word, that in the esteem of Him who searcheth the heart, every impure thought is adultery, every covetous desire, theft and idolatry, and every angry feeling murder—I saw the awful condition to which the sins of my heart had reduced me.

Having been well instructed, he knew where to apply for pardon, and earnestly sought, and by seeking found, that peace which Christ alone can bestow.

His experience in reference to the change which he underwent at this time, is very instructive. His character from his youth had been such as to lead his friends to regard him as a child of God; but, according to his own confession, he had been a stranger to true and vital religion, except that once or twice he had been the subject of deep but transient convictions of sin. Unlike many others who have enjoyed an early religious training, Mr. Parker was able to refer to the time, and even the day, on which he experienced that decisive change which all must undergo, who wish to be saved, though it is not necessary that all should be able to mark the precise time when it takes place. That memorable day, the birth-day of his soul, was the 26th of October, 1834. A year afterwards, on the 28th of October, 1835, he openly entered into fellowship with God's people, by being admitted as a member of the church at Bishop's Stortford, under the pastoral care of the Rev. W. Chaplin.

At that early period of his Christian course, he derived great benefit from some other books besides Henry's Letters, particularly from "Philip's Christian Experience" and "James's Anxious Enquirer." But above all these he now prized the Bible, and became a diligent and conscientious reader of that best of books.

There is abundant evidence to shew that he spent his leisure

hours in a very profitable manner. He kept a pretty copious diary, was a studious reader of instructive books, and an attentive pupil of that severe, but most successful of teachers, the pen; for not only did he copy large extracts from standard works, but he also wrote many essays, and composed a number of poetical pieces, the versification of which was remarkably correct.

During the four years, to which his stay at Bishop's Stortford extended, he endeavoured in various ways to lead others to that Saviour whom he himself had found. He became a teacher in the Sabbath School; and succeeded in establishing a Young Men's Society, at whose meetings he used to read essays in turn with other members. He was also an active distributor of tracts, and contributed occasional articles to a London periodical, which had a wide circulation among young men.

From the time of his conversion he began to entertain a desire to devote himself to the work of the ministry, more especially in connection with foreign missions. At first he endeavoured to check that desire, looking upon it as arising from vanity; but when he found that instead of diminishing, it continued to prevail and increase, he began to consider it with a serious and prayerful spirit, and to consult his best friends upon the subject, until at length he became convinced that it was his duty to seek the office of a missionary to the heathen.

It would appear that he communicated his desire to the Secretaries of the London Missionary Society in the first instance through his pastor, Mr. Chaplin, about the commencement of August 1838; and his own direct application to them is dated the 7th of that month. His offer having been accepted, he gave up the design of becoming a printer, and began to prepare himself, by an appropriate course of study, for the vocation to which he had devoted himself.

After studying for about a year at Ongar, under the Rev. R. Cecil, he entered Homerton College, where he remained four years. He was ordained for the ministry at Hackney, on the 7th of September, 1843, and two days afterwards embarked for India on the "Queen," together with the Rev. A. F. Lacroix and the Rev. J. Mullens. It is a singular coincidence that his death should have occurred precisely fifteen years later, on the very day which was the anniversary of his embarkation.

The "Queen" reached Calcutta in January, 1844. Mr. Parker immediately entered upon the work, which he prosecuted to the end of life with remarkable singleness of aim. He devoted much time and labour to the acquisition of the Bengali language, and was soon able to preach in it. It is not in the writer's power to enumerate, with completeness or chronological exactness, the different departments which at various times claim-

ed his attention. He was much engaged in preaching to the heathen, and teaching in the Bhowanipore Institution. For several years he had the pastoral supervision of the native church at Krishnapore, a village six miles east of Calcutta. Not unfrequently he preached in English, and for some time was pastor of the church at Coolie Bazar, where his ministry was very acceptable and we trust equally useful. For about five years he was Secretary to the Calcutta Christian Tract and Book Society, at a very critical period of its history. By great diligence and punctuality, combined with transparent sincerity and uniform kindness, he was instrumental, with the help of God, and the energetic assistance of a few friends, in infusing new vigour into its operations and enlarging its usefulness. That Society owes to him a heavy debt of gratitude.

Mr. Parker entered into the married state on the 10th of February, 1846, and had on various occasions to pass through the waters of affliction. Several times he was himself laid up with severe illness; at other times he had to watch by the bedside of his partner or his children; and two of their children, the eldest and the youngest, were removed by death. In 1852, both his health and that of Mrs. Parker having failed, it became absolutely necessary for them, at the close of the year, to return to England for a season. They embarked on the "Nile;" and after an alarming accident—the ship striking upon a rock off Vizagapatam—they reached England in the following spring. Whilst residing in their native land, they were compelled to devote much time to the restoration of health; and it long remained doubtful whether they would ever be able to return to their former scene of labour. Mr. Parker, however, gradually regained a certain degree of vigour, and was enabled to plead the cause of Indian missions at many public meetings. At length, after an interval of three years, the propriety of their returning again became a subject of hopeful discussion. The spirit which animated Mr. Parker in this, as indeed in all other matters, will be evident from the following extract of a letter which, during a temporary separation, he addressed to Mrs. Parker.

Hackney, Saturday morning, May 24th, 1856.

I went yesterday afternoon to the Mission House and saw Mr. Prout. He says he will do what he can to get the question, that so much concerns us, settled at the Board that will be held on Monday, and he thinks that it may be so. May the Lord give to his servants that wisdom which is profitable to direct, that they may be preserved from any error of importance either on the one side or the other, in their deliberations and decisions. My only wish is—as I hope I may say it ever has been in this matter—to *know* and to do the will of God. Much as I should like to return to India, much as I wish it—I yet have a wish which is far stronger than that, viz. to be where God would have me, and to do what he appoints. I really feel very much at ease, as to the decision that may be come to; it seems as

though—after all the careful consideration which both we and others have given to the subject, and after all the prayer that has been made on this behalf—there can hardly be any great mistake committed. So I believe, and this conviction keeps my mind at rest. Should the decision be adverse to our going, I think I shall feel fully satisfied that it is not the will of God we should return to India, and then, *in this view*, we shall be quite content to remain at home, however much I might have wished it otherwise. So, on the other hand, if the Directors, after due consideration of the case, approve of our return. I shall look at it not merely as the gratification of my own desire, but still more as the indication of God's will concerning us, and then I shall feel that we may go with perfect safety, whatever be the issue, because to be where he appoints *must be best.*

Do I err in the belief that you are quite at one with me in these thoughts and feelings? Have you anything yet to say about the matter, either on the one side or the other? If you have, do not hesitate to say it plainly and at once; for there is yet time. Let me ask you carefully to go over the whole matter once more, with prayer to God for his help in doing so; and then, if you have anything to say, let me hear from you early on Monday morning.

I shall take advantage of the greater quiet and seclusion I can now have here, to make it still more a matter of special prayer to God for his guidance of ourselves and others, and I do believe we shall have his guidance, if we thus continue waiting upon Him.

Be this our one supreme request,
"Thy presence with us go, or rest."

It was ultimately decided that they should return to India; and accordingly they arrived at Calcutta at the end of 1856. Although it was evident to all observers that Mr. Parker's constitution was far from being firmly re-established, yet for twelve months he enjoyed tolerable health. But in January 1858, whilst on a temporary visit to Burdwan, he had a fearful attack of illness, and similar attacks returned at intervals of about two months, to the close of his life.

Immediately after his arrival he resumed his labours in connection with the mission, devoting himself particularly to preaching to the heathen and teaching in the Bhowanipore Institution. At the commencement of 1858, when his colleague, the Rev. E. Storrow, left for England, he once more undertook the pastorate of the church in Coolie Bazar; and not long afterwards the departure of the Rev. J. Mullens compelled him to devote to the Institution more time and strength than was compatible with a due regard to his enfeebled state of health. Humanly speaking, it would have been wise, if he had followed his two colleagues without delay. But in the weakened state of the mission, he regarded it as his sacred duty to abide at his post until the close of the year, when it was hoped that efficient re-inforcement would arrive.

On one of the first days of September he was seized with another attack of that malady from which he had so often suffered before,—dysentery. An acute attack of that complaint

towards the end of the rainy season is always very alarming; this year it assumed in many cases an unusually malignant type; and considering Mr. Parker's previous feebleness, it is not to be wondered at, that he should have sunk under it.

But whilst the death of Christ was made manifest in his mortal body, the life of Christ was made equally manifest in his soul, as will be seen from the subjoined memorandum regarding his last days. To himself the change was unspeakable gain; and the conviction of this supplies a rich source of consolation to those who most deeply mourn their severe loss.

It is not easy to supply a delineation of Mr. Parker's character. He was of such a retiring disposition that his real worth was known only to the few who were intimately acquainted with him. He appeared to live solely for the purpose of fulfilling the work which God in his providence had assigned to him; hence he was rarely seen in promiscuous company. Communion with his God was his chief delight, and the pleasures of home constituted his principal recreation. And yet there was nothing like unsociableness or awkward timidity about him: on the contrary, he was kind and remarkably courteous in his manners.

As it was Mr. Parker's chief desire to please and obey God, he carefully studied the indications of the divine will, and was not only very faithful and conscientious in little things, but also very firm in his adherence to whatever he knew to be his duty.

He cultivated a constant remembrance of the presence of God, and was thereby preserved from levity, and enabled to enjoy a tranquil frame of mind and maintain an unruffled temper.

In the performance of his public duties he manifested various mental qualities which would have enabled him to shine as a man of business. He was uniformly self-possessed, kind, and free from excitement. It seemed almost impossible for him ever to be guilty of forgetfulness or dilatoriness. Always prompt and punctual, he was very methodical and painstaking in all he did, and yet he knew how to bear patiently with the opposite infirmities in others. His letters and notes, however brief, always had a finish about them which showed that they were not written hurriedly, but with care. His sermons, however simple, were always as remarkable for correctness and neatness of diction, as for soundness of doctrine and tenderness of spirit.

His last discourse—which was delivered at Coolie Bazar on the 29th of August, from the words, "Pray without ceasing," 1 Thess. v. 17,—was marked by such an earnestness and holy fervour, that some of his hearers observed at the close, "One would really think that Mr. P. thought he was preaching for the last time."

It cannot be said that Mr. Parker possessed brilliant talents or remarkable mental vigour; but diligence, firmness and perseverance, together with the esteem inspired by his thoroughly unselfish disposition, his unassuming yet dignified deportment, and his unfeigned spirituality of mind, amply compensated for the absence of more shining gifts, and enabled him to be extensively useful.

We shall not be expected to describe the thoughtfulness, affection, and spiritual-mindedness which marked his character in domestic life. He appears to have adopted and successfully carried out David's resolution, "I will walk within my house with a perfect heart."

He was highly esteemed by the native Christians connected with the Mission. Those at Bhowanipore—many of whom had been his pupils in the Institution—manifested their feelings not only in words, by recording a suitable minute on the church books, but also in deed, by volunteering, when the funeral procession arrived at the burial-ground, to carry the coffin to the grave. And those in the villages afterwards expressed their disappointment at not having been informed of his death in time to enable them at least to dig the grave.

The following document will shew the estimation in which Mr. Parker was held by his Missionary brethren of all denominations.

The Missionary Conference having had their attention directed to the recent death, on the 9th of September, of their late Secretary, the Rev. J. H. Parker, of the L. M. S., Bhowanipore, desire to place on record their deep sense of the loss which not only this Conference, but the whole Mission cause in Calcutta, has sustained by his removal, and to convey to his bereaved widow the expression of their heart-felt sympathy with her in the trying circumstances in which it has pleased our Heavenly Father to place her.

The Conference feel that they have lost in their brother one who was eminently a man of God, distinguished by a warm catholicity of spirit, by a retiring and unobtrusive humility, and above all by a single-minded devotedness to the Mission cause to which he had given his life, and in which he was faithful unto death.

Our brother was emphatically a man of prayer, and the Conference feel that they could have no more suitable memorial of him than that which he has bequeathed to them, in the "Invitation to Prayer" which was written a short time before his death, and not published until its author had been removed to a world where prayer is no longer needed.

With an intermission of four years' residence in England he was permitted to labour in this country since the year 1844, and though since his return from Europe he was often with us in much weakness, yet it was ever his great desire to spend and be spent for the gospel of Christ; he was always ready to assist, as far as he could, in every good work, and especially from the year 1849 to 1852, when the Tract Society was delivered from the verge of extinction, and carried on with increased energy, he as Secretary rendered most important services.

In him the heathen have lost one who had a deep and tender concern for their salvation: and the native Christians, as well as the general Christian community over which he presided, a faithful, affectionate and prayerful Pastor, earnestly solicitous for their eternal welfare.

In conformity with what they know would have been the wishes of their departed brother, the Conference desire to render all glory to God for the grace which was given to him, and whilst they commend his widow and orphan children to Him who has promised to be the Husband of the widow and the Father of the fatherless, they would pray that the Lord of the harvest would send forth into His vineyard many humble, pious, devoted, and diligent labourers like him whose walk on earth is now ended.

Extracted from the records of the Calcutta Missionary Conference by

D. EWART,
Secretary, Missionary Conference.

November 18th, 1858.

REMINISCENCES OF MR. PARKER'S DYING WORDS.

On Sabbath the 5th of September, a short time before the hour of morning service at Coolie Bazar, one of the brethren was called into Mr. Parker's room and requested by him to read the first three verses of Malachi iii. which he had previously marked; this being done, he said: "Make it a special request in your prayers, that by means of this dispensation I may be purified and fitted to serve the Lord better, should he spare my life. If you can conveniently bring it in as a part of the service, make the same request in my name to the church, and tell them to pray that by means of my sickness they may be sanctified; for all Christians need to be purified to serve the Lord."

Up to the last thirty hours of his life he was of opinion that he might recover; and on one occasion he remarked, "I think I shall get over this; I have been as low before." When some one replied, "If God gives you strength, you will," he said, "Yes:—the last verse of the 29th Psalm is a very consoling one, 'The Lord will give strength unto his people; the Lord will bless His people with peace.' Have you ever read Kirke White's beautiful paraphrase of that Psalm? how he describes the storm shaking and rending the branches of the mighty forest trees, and though the fierce tempest might rage, yet not a single little bird could be shaken from its resting-place without our heavenly Father's notice: and so," he added, "I know that nothing will happen to me, unless our heavenly Father wills it." Dr. Boaz asked him, if all his worldly affairs were settled, and if he was ready to depart and be with Christ, should He be pleased to call him away. His reply was: "All my worldly matters are nearly arranged, and as for my soul's safety," putting his hand upon his heart, "I have my warrant sealed here: you can mention this from your own or any other pulpit. I have my warrant sealed."

Dr. Boaz also remarked, 'Christ will be with you; He will never forsake you.' He responded: "Oh! His promises cannot fail: His words are sure: I know He will not leave me; He will never forsake me. The old truths remain the same: they do not need to be improved. I know that Christ can make—

A dying bed
Feel soft as downy pillows are."

On another occasion he asked one of his brethren, if he thought he could live. He replied, It is doubtful, as you have so little strength to battle with your complaint, but if God so wills it, *He can* restore you, for with God all things are possible. He was then asked, If God should call you away, are you resigned and ready to go? "Yes! but I do not feel as if Jesus were about to call me away just now."

One morning, on breakfast being announced, he requested to have family worship, and the substance of the prayer offered up by the person who conducted the devotions was for a spirit of resignation and a full acknowledgement of the wisdom and goodness of our heavenly Father. At the close, Mr. Parker exclaimed, "A God,

--Too good to be unkind,
And far too wise to err."

He enlarged upon this quotation, saying;—"There are both theology and philosophy in that; 'too good to be unkind,' there is theology;—'too wise to err,' there is philosophy."

On Wednesday the 8th, while his head was being cooled with ice, he remarked, "I am coming round more to your opinion." What! in regard to your going to leave us? "Yes! yet am I doubtful still: but in case the Lord should remove me, you will give my love to the children." Upon being asked what message he had for his brethren in the vineyard of the Lord? he said, "Unfeigned love, unfeigned love." What to the native christian brotherhood? Your blessing? "Yes, you may give them that;" and then inquired whether no missionary had died amongst them. He was reminded that Mr. Paterson had died on the river, and that Mr. Mundy had not been spoken to on the subject. "Ah! well! then give them my blessing, and tell them to follow Christ not in word only, but with the whole heart, and let them meet me in heaven."

Mrs. P. then inquired what message he would wish her to deliver to their two children in England. "Tell them to be good boys, and love God and Jesus Christ. I make a distinction between God, and Jesus, because Christ is the second person of the Trinity, but I wish them clearly to understand, that I believe there is no difference in their personal glory. Do you think they are old enough to understand this? I think they are, as this is contain-

ed in all our catechisms. And tell them to try and meet me in heaven."

Have you any message to your flock at Coolie Bazar? was asked. "Tell them that the removal by death of two of their pastors in so short a time ought to convey to them a lesson. I preached to them a few weeks since, and, pointing to Mr. Mundy's cenotaph, requested them to follow him as far as he followed Christ; and now tell them to follow me as far as I have followed Christ." On another occasion he added, "Give them a pastor's blessing and a pastor's prayers, and tell them to meet me in heaven, for though I have not seen in them that consecration of heart and body to God which I could have desired, yet I hope, when I get to heaven, to be permitted to see it."

He remarked to one of us, "Should any one wish to know what are my sentiments in death, you may tell them that they are, as nearly as I can express them, such as are contained in these lines:—

I find in Christ all I want,
Find in Christ the way of peace—
Peace unspeakable, unknown:
By his pain he gives you ease,
Life by his expiring groan,
Rise exalted by his fall
Find in Christ your all in all."

In the midst of all this peacefulness there appeared a strong desire to live. He said, "I should like to live, if it were God's will, for the following three reasons.

1. "I ran a great risk in returning to this country, and I should not like to be misjudged in this matter: for, as I stated in one of my sermons lately, we labour that, whether present or absent, we may be accepted of Him. This was my sole motive, I conscientiously say it, in returning to and in remaining so long in this country.

2. "I know I cannot work any more in this land; but I think I might yet be useful in England, and therefore I wish to live to go and labour there.

3. "If any man ever prayed for his children, that man was my father, and I desire to return and die at home, that he may see that his prayers are fully answered.

"For these reasons I should regret (if I may so speak) to die in India."

At a later period, when all hope of life appeared to vanish, his desire seemed to be to have life prolonged until Thursday the 9th, (the day on which he died), as he would then complete his fifteenth year of Missionary life. God, if we may judge from the event itself, fulfilled the desire of his servant, and to the sur-

prise of all attending his dying bed he lingered on until 3 A. M. of the last day he desired to see on earth.

On one occasion, while pain racked his feeble body, he was asked if he were suffering. He replied, "I am in pain; but there is peace within, peace based on the Rock of ages." At another time, his knees being drawn up to give him ease, one of those around him, observing that they were trembling with weakness, endeavoured to hold them. He enquired, why this was done. On being told the reason, he said, "It has not been successful, but there is peace within."

The day before his death he was doubtful, whether the medicine was rightly administered, and appeared to be distressed about it. To divert his mind from the subject, one of the bystanders quoted that passage from Isaiah, "Then had thy peace been as a river, and thy righteousness as the waves of the sea," and asked what he understood by the figure contained in the last number of the quotation. At first he failed to apprehend the drift of the inquiry, and thought reference was made to the subject of righteousness. He was evidently distressed, and replied, "Why do you start a theological discussion now? Are you right in doing so?" He thought over the passage for a little time, as we supposed, and then exclaimed, "Humble, holy, blissful! Joy and peace! I know it, I feel it: I cannot explain it."

At another hour some one whispered to him, You will be with Jesus very soon now! Turning his head with a smile, he said, "That is bliss."

When life was ebbing fast, Satan appeared to have seized a time of great exhaustion to tempt him, with strange and awful sounds that sent, as he said, "daggers to his heart." After a moment or two he ejaculated, with much mental agony pourtrayed in his looks and tone of expression, "Oh! that those should be the last words I should hear on earth!" But what they were, he did not say. He then asked, "Has he vanished?" Who? one of us enquired, not Christ! He is always present. It is Satan that puts such thoughts into our hearts. "No!" he responded, "he cannot put them into our hearts, he can only harass us with them."—Several texts were then quoted, among them the following, "My Father which gave them to me is greater than all, and none is able to pluck them out of my Father's hands." He replied, "It is certain then, that the soul will escape. I *am* now, just now, in heaven."

The temptation passed away, and his soul was again at peace, and continued so until he slept in Jesus. A short time before his departure he was asked if he felt happy? He answered—"Yes! I had fears and anxieties, but they are all gone, I have none now."

On another occasion he commenced talking in Bengali. The only audible words were "The blessing of the Lord Jesus Christ be with you all." It struck Mr. S. Hill that he intended this for the native Christians; so he replied in Bengali, Their prayer for you is, 'The Lord Jesus be with thee at this hour.' To this he rejoined in the same tongue, "Very good;—a mutual blessing." Mr. S. Hill replied in Bengali, Yes! as the Father and the Son are one, so it becomes Christians to be one also. He answered, "Very good, very good."

Some time afterwards, when his end was manifestly near, Mrs. Parker whispered to him, 'The peace of God which passeth all understanding be with you.' He at once rejoined, "It is, it is." About an hour before his death, some one said, Dear friend, you are going now: but is not Jerusalem a beautiful city, with its shining golden streets and pearly gates?—"Yes!" he said. Thus closed our last communion with our dear brother in Christ.

We take the liberty of concluding this imperfect sketch by inserting a few of Mr. Parker's poetical musings, in the hope that they may serve not only to illustrate his character, but also to edify the reader.

ON LEAVING STORTFORD FOR ONGAR.*

1838.

And now, once more, my Father, God!
Again I seek a new abode,
  Again thy care entreat:
Still may thy wisdom, power, and love,
As through this wilderness I rove,
  In safety guide my feet.

Thy presence with me go or stay;
Direct my providential way,
  And lead me in thy truth:
To hoary age, if such thy will,
Continue all thy goodness still,
  As in the days of youth.

Thou knowest, Lord, my heart's desires,
The work to which my soul aspires—
  Thy glory to proclaim;
To teach the world thy wondrous grace
And point a lost and ruined race
  To Christ, the bleeding Lamb.

* Of this somewhat long piece a portion only is given here.

If I those sacred truths may tell
To those who now in darkness dwell,
Beneath the shades of death;
Accept the sacrifice I make,
Prepared, for Christ my Saviour's sake
To spend my latest breath.

Thy Spirit, Lord, to me impart,
And by his grace prepare my heart
Thy glory to pursue;
Oh, may I in thy strength contend,
And, ever faithful to the end,
Still keep that end in view.

Though feeble in myself I be,
Thy grace sufficient is for me,
That grace, O Lord, bestow:—
Thy strength in weakness is displayed;
Relying on thy promised aid,
I in thy name would go.

With humble faith and fervent prayer,
On thee I cast my every care,
To thee commit my way:
Oh, make it plain before my face,
And teach me by thy heavenly grace,
Thy counsel to obey.

Thus may I live to thee alone,
And, when I stand before thy throne,
Be found approved of thee;
And, saved from sin and death and hell,
With thee, my God, my Saviour dwell
To all eternity.

THE CHRISTIAN PILGRIM'S SONG.

December, 1841.

I would not always live
In such a world as this;
The choicest pleasures earth can give
Fall far beneath the bliss
My spirit seeks in that fair land,
Where pleasures flow from God's right hand.

The joys of earth are fleet,
And all must soon decay;
But those of yonder blissful seat
Shall never pass away;
And I shall find, on heaven's bright shore,
Fulness of joy for evermore.

Here sorrows oft assail,
Sin's flattering snares beguile,
And Satan's fiery darts prevail
Against my soul awhile:
But God has fixed my lasting home,
Where sins and sorrows never come.

On all we love below
Death casts his awful gloom;
The dearest friends that earth can know
Must fail us in the tomb:
But in the world beyond the sky
The friends of Christ shall never die.

How small the knowledge here,
Which I can e'er attain,
Of what in yonder glorious sphere
Doth for the saints remain!
But I shall reach my Father's throne,
And know as even I am known.

How weak my faith is found,
While earth beclouds my eyes!
But when I stand on heavenly ground,
And mount those purer skies,
Where Jesus' glories fill the place,
I shall behold Him face to face.

How seldom here I think
Of Him who died to save!
But when in Death's cold arms I sink,
And rise beyond the grave,
My soul shall seek His courts above,
And rest for ever in his love.

Lord, I adore thy grace,
Which taught my wandering feet,
To flee from sin's destructive ways,
And turn towards thy seat;
Which set heaven's glories full in view,
And promise gave to bear me through.

I know thy word shall stand;
Thou wilt be still my guide,
Wilt bring me to that blessed land,
Where all thy saints reside,—
Where I shall in thy presence dwell,
Secure from sin and death and hell.

There will I tune my song
To celebrate thy love,
While countless ages roll along,
Nor fear one more remove;—
Enjoying still that heavenly rest,
Still in my Saviour's presence blest.

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"I WILL GUIDE THEE WITH MINE EYE." *Psalm* XXXII. 8.
July, 1855.

Blessed Saviour, wilt thou guide me,
Then I may not yield to fear?
For no evil can betide me,
While thy love and power are near.
Let thine eye, O Lord, direct me;
Thou canst all my future see;
Every thing that may affect me
Known already is to thee.

Dark to me the path appeareth,
Ignorant I am indeed;
But thy word my spirit cheereth,
Thou canst give me all I need.
Thine is *wisdom* to direct me;
Love to give this gracious word;
Power sufficient to protect me;
Be my daily Guide, O Lord.

Show me, then, the path before me,
Lead me by thy loving hand,
Let the dim mysterious future
Now be clear at thy command.
Quickly may the darkness vanish,
In the beaming of thine eye;
Thou canst every sorrow banish,
And each want at once supply.

Shine upon me, O my Saviour,
Shine upon my dubious way;
If it may be, through thy favour,
Let this darkness turn to day.
Or, if still the cloud abideth,
Let me feel thy presence near,
Let thy love, whate'er betideth,
Keep me from each anxious fear.

Thou hast all my past directed,
Through the darkness, through the deep;
'Midst ten thousand ills protected;
Why then longer should I weep?
On thy faithful word relying,
Safely guided by thine eye—
Resting—journeying—living—dying—
I am blest: for thou art nigh.

Missionary and Religious Intelligence.

1.—DEATH OF THE REV. W. H. DENHAM.

With deep sorrow we record the decease of the Rev. W. H. Denham, which took place at Galle, on the 25th of October.

2.—Deputation to Lord Stanley on the Government Policy in India.

[The following item of intelligence was in type last month, but superseded by the Royal Proclamation. Through an oversight it was kept standing, and is now inserted more as a matter of record than of real importance.]

On Saturday, August 7, a deputation of gentlemen connected with the different missionary societies had an interview with Lord Stanley.

Mr. Kinnaird, M. P., read a memorandum adopted at a meeting of officers and gentlemen connected with various societies. It quoted a statement of Lord Stanley's, to the effect that the Government would maintain the ancient policy of perfect neutrality in religious matters, remarked upon a number of departures already made by government from such policy,—such as abolition of the rite of Suttee, permission to Hindu widows to marry, &c. &c.; and asked for further explanations.

The Rev. W. Arthur spoke with much clearness on the policy which the societies wished to see adopted, and on the danger of the so-called neutral policy. He said there was one passage in Lord Ellenborough's despatch which was very important; he referred to the remark, that when a promise had been given to the natives by the Indian Government, there should be no reason to doubt its fulfilment. He (Mr. Arthur) would say that no promise ought to be made which, by its very nature, must excite suspicion at first, and suspicion which was likely to be confirmed by the event, and a profession of neutrality in matters affecting religion could not fail to produce that effect. It was not in human nature to believe that a dominant nation could be indifferent on the subject of its religion, and the profession of such a feeling on the part of the representatives of the dominant nation would necessarily excite suspicion in the native mind. "Neutrality" was understood by the people of India in a totally different sense from that in which it was understood here. When the Government declared that they should be perfectly neutral, what the natives of India understood them to mean was, that they would make no changes in the public law or in the administration of the Government, however much they might be called for by our views of humanity, decency, or justice; in short, that they would do nothing which would contravene the spirit and the practices of the native religions. It was impossible that that principle could be carried out; the English nation would not permit it. The British Government in India represented a Christian nation, and as such it must take its stand. But, while it was not in human nature to believe that a dominant nation could be indifferent about its own religion, there was no nation in the world more ready to believe in the tolerance of a religion which taught those who professed it not to use either force or fraud for its propagation than the people of India. Had Christianity been presented to the natives from the first as a religion which taught its followers to use only instruction, persuasion, and example, as the means of conversion, they would have understood the position of the English nation and the English Government in relation to their religious systems; but for a long period they were kept entirely in the dark.

Mr. Underhill quoted many instances of the departure from the so-called ancient policy.

Lord Stanley, in the course of his explanation, said:—A good deal of stress was laid on the fact that our laws have in various instances—for example, in the enactment that the punishment of death shall be applicable equally to all where the offence deserves it—came into collision with native observances, and that, therefore, the neutrality which we profess

to observe has not been observed. Now I think that, in the main, such observances are to be met by a reference to the absolute and entire separation which is held in modern Europe to exist between the sphere of theological teaching and the sphere of civil government. What I apprehend the Government of India has always intended to declare is this, that it will hold itself aloof from all questions involving differences of opinion in matters of theology. As regards cases in which reason and justice are concerned, using those words in the broadest and simplest sense—justice declaring, for example, that the same punishment should be inflicted for the same offence upon persons of all classes—no Government of India has ever yet declared that if native ideas come into collision with the universal, and, I might almost say, everlasting rules of justice, they would be justified in assenting to them. There are certain principles which are older, probably, than any form of belief now existing in the world, and which will probably survive most of the forms of belief which now exist in the world—such, for instance, as the principle of equality of punishment for equality of crime. When crimes have been committed against the law, we are bound to enforce the law even as against any prejudices or feelings which may be opposed to it, the only restriction being prudence and the necessity of remembering that innovations must be slowly and gradually made. What I apprehend to be meant by religious neutrality, in the sense in which I use that expression, is not merely that no tenet of any native religion should be interfered with unless it comes into collision with the plainest rules of justice, but that no step should be taken by the Government, directly or indirectly, to give to the opinions of Europe an apparent preference over those which we find existing in India. I have no doubt it has been thought necessary to lay down that doctrine very emphatically, and to dwell upon it more than otherwise need have been done, because, however true it may be theoretically, and was, I think, asserted, by Mr. Arthur, that Christianity does not claim the aid of Government interference, yet we know from the history of Europe, that Christianity has employed against the professors of other religions—I am afraid I may even say that professors of one sect of the Christian religion have employed against the professors of another sect of the same religion—Government assistance and interference.

Mr. Underhill wished, in reply, to make one or two remarks in reference to what had fallen from his Lordship. In the minds of the Christian people of this country there was no doubt a very wide distinction between the sphere of politics and the sphere of religion. But the Hindus did not understand that distinction, nor did they understand declarations of the Government made from that point of view. When neutrality was spoken of in this country, we knew very well what was meant by it; but Hindus did not understand the principle on which it was based. If his Lordship introduced into a proclamation the phrase, "a reasonable toleration for all native usages," they would understand what was meant; but when the Government professed neutrality towards all native usages, the natives would understand that those usages would not be interfered with in any case, or on any ground whatever. What they (the deputation) were anxious that the natives should be made clearly and distinctly to comprehend was, that the promise of the Government would not preclude it from making such alterations, from time to time, as were required for the good of the nation.

Some further conversation ensued on the nature of the policy defined as that of "perfect neutrality." The impression on the mind of the deputation was, that Lord Stanley was greatly prejudiced in favour of maintaining the traditionary policy of the Company.

CONTENTS.

ORIGINAL AND SELECTED ARTICLES.

	Page
America:—A Pastoral Letter,	67
Approaching Abolition of the East India Company, The,	388
Bible, The,	22
Biographical Notice of the late Rev. Thomas Hunter of the Church of Scotland Mission, Sealkote,	13
Biographical Notice of Walayat Ali,	16
Biographical Account of Mr. P. Jaganatham,	393
Biographical Notice of Yesooba Power,	397
Biographical Sketch of the late Rev. J. H. Parker,	532
Brief account of the last days of Mrs. Hæberlin,	210
Brief Notice of Early Protestant Missions, A,	348
British and Foreign Bible Society, and Romanized Editions of the Scriptures, &c. &c., The,	180
Counsels to Missionaries—Letter from a Layman to a Missionary Friend,	86
Colonel Cotton's Plan for a Lower Ganges Canal,	317
Communication from the Secretary of the Calcutta Missionary Conference,	336
Combined Influence of Grace, Nature and Nationality upon the Moral Character of Converts from Hinduism, The,	413
Christian Vernacular Education in India,	118
Christian Education for India in the Mother Tongue. A Statement on the Formation of a Christian Vernacular Education Society,	141
Christian Vernacular Education Society for India,	402
Dr. Dittmar on Ancient Zend and Indian History,	122
Educational Destitution in Bengal and Behar; and the London Christian Vernacular Education Society for India, The,	280
Extracts from, or Notices of, recent Annual Reports:—	
Calcutta Auxiliary Bible Society, 187,	223
German Mission in Arrah and Buxar,	30
Rangoon Karen Mission,	32
South India School Book Society,	88
Culna Branch of the Bengal Mission of the Free Church of Scotland,	102
Benares Auxiliary to the London Missionary Society,	214
Orissa Baptist Mission,	312
Calcutta Christian Tract and Book Society,	324

	Page
North India Bible Society, Auxiliary to the British and Foreign Bible Society,..	355
Brief Report of the Operations of the Mission connected with the Welsh Presbyterians, sometimes called the Calvinistic Methodists, at Sylhet, ...	463
Maulmain Missionary Society,..	109
Transactions of the Vernacular Literature Society, ..	484
German Mission in Ghazeepore, ...	456
German Evangelical Mission on the Western Coast of India,	309
Fire on the College Premises at Serampore, ...	143
First Protestant Efforts to introduce the Gospel into China,	382
God glorified by the everlasting misery of rebellious man,..	24
Gopinath Nundy's Narrative of his escape from Futtehpore and Providential Rescue at Allahabad, The, ...	5
Indian Christian Association, ...	55
Indian Mutiny and God's Hand therein, The, ...	371
Influence of Race and National Character, ...	129
Invitation to Prayer, An, ...	97
Invitation to Prayer, addressed to those who love to pray,..	461
Last Days of the Futtehghur Missionaries, ...	365
Late Bishop of Calcutta, ...	49
Late Pastor Gossner, The, ...	477
Lecture before the Bethune Society on Modern Enterprises of Benevolence in Great Britain, ...	73
Letter from Mrs. Freeman, Futtehghur, to her Sister, ..	28
Letter from the Madras Missionary Conference, ...	362
Letter to the Rt. Hon. Lord Stanley, M. P., Secretary of State for India, &c. &c., by Henry Carre Tucker, C. S., &c., A., ...	525
Lord Elphinstone on the Government Connexion with Idolatry,..	492
Major Conran's Letter on Military Missionaries for India,..	32
Major Scott Waring come to life again, ...	431
Memorial of the Bombay Missionary Conference,... ..	339
Memorials to the Legislative Council, ...	479
Memorials against Sunday Trains, ...	282
Minute of the Calcutta Missionary Conference, regarding the late Bishop of Calcutta,..	179
Missions to the Provinces of the Caucasus and Persia, ..	512
Mosque of St. Sophia, Constantinople, The, ...	18
Narrative of the Outbreak at Futtehghur, with special reference to the Mission there, and the Native Christians,	166
Narrative of the Widow of Walayat Ali, ...	175
Native Female Education in India, ...	284
Northern Karens. By the Rev. Dr. Mason, The,.. ..	471
Outline of Missionary Policy,..	193
Petition of the Religious Societies on India, ...	343
Policy of the East India Company in Matters of Religion,	202
Prospectus of a Commentary on the New Testament in Bengali, ...	287

	Page
Prospectus of a Series of Select Works for Missionaries in India, ...	360
Redemption of the Land Tax,..	345
Religious Aspect of the Rebellion, ...	273
Religious Anniversaries of 1858, The, ...	489
Reminiscences of Mr. Parker's dying words, ...	539
Revival of Religion in the United States, ...	289
Royal Proclamation,..	
Sketch of the life of the late Rev. J. Thomas,.	405
Some Account of Nainsukh, for many years a Native Preacher at Monghyr, ...	444
Strictures upon "A Letter from a Layman in India," ..	328
Sunday Trains on the East India Railway, ...	484
Suppressed Inscriptions at Hyderabad in Sindh, ...	377
The Times and Lord Ellenborough, a Contrast, ...	424
Translation of Valuable Tracts, ...	98
Translation of Valuable Tracts.—On the Worship of Shiva, ... 267,	295
Welsh Presbyterian Mission at Cheerapunjee, ...	52
What shall we do with our Bibles?	106
What is Caste? How is a Christian Government to deal with it, ...	145
What is a Neutral Policy, ...	512

REVIEWS.

The Inspiration of Holy Scriptures: a Sermon was preached in St. Paul's Cathedral, by J. H Pratt, M. A., Archdeacon of Calcutta, ...	43

BRIEF NOTICES OF RECENT PUBLICATIONS.

Christ the Regenerator of all Nations, ...	239
Letters on Christian Missions. By a Layman of the Church of England, ...	502
Missionary and Religious Intelligence, ...	240
Original Sanskrit Texts on the Origin and Progress of the Religion and Institution of India, ...	237
Sorrows, Aspirations, and Legends, from India. By Mary E. Leslie, ...	500
Scripture and Science not at Variance, ...	235

MISSIONARY AND RELIGIOUS INTELLIGENCE.

Conversions in the Punjab, ...	316
Death of the Rev. Mr. Gossner, of Berlin, ...	287
Death of the Rev. J. Thomas,..	364

	Page
Death of the Rev. J. H. Parker, The, ...	458
First Fruits of the Reactionary Policy,..	459
Kishnagurh Christians' Memorial, ...	287
Miscellaneous, ...	96
Royal Proclamation, The, ...	508
Word for the "News of the Churches," A, ...	ib.

MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Pages, ... 287, 412, 508

SIGNATURES OF CONTRIBUTORS.

J. W. 4, 355, 393, 424,	507
J. H. Morrison, ...	98
John Trafford, ...	144
Paharí, ...	276
R. S. Fullerton, ...	371
A. Sternberg, ...	479

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